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A GUIDE

TO

THE EXAMINATIONS

AT THE

College of Fort William,

INCLUDING

THE ORDERS OF GOVERNMENT ON THE SUBJECT,
AND SPECIMENS OF THE EXERCISES GIVEN

WITH

A FEW PRACTICAL REMARKS.

BY

W. NASSAU LEES, L.L.D.

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BIBLIOTHECA · BODLEIANA ·
DOMINUS ILLUMINATIO MEA

TO THE

JUNIOR CIVIL AND MILITARY OFFICERS

OF

HER MAJESTY'S INDIAN GOVERNMENT

SERVING IN THE BENGAL PRESIDENCY

This Book is offered

WITH THE BEST WISHES

OF THE

AUTHOR AND COMPILER

PRACTICAL REMARKS,

I receive so many and such frequent applications from all parts of India for information regarding the examinations of the College of Fort William, that I can have little doubt, the orders of Government on the subject, and the nature of the examinations themselves, are not sufficiently well known. Military officers are continually writing to ask what kind of exercises is usually given,— some-times even, to ask what kind of exercises *will be* given, at some ensuing examination ; while applications, innumerable, are made for old exercises, rules for study, books &c. and other helps to passing the Examination which enables officers to obtain or maintain their footing on the staff ladder. Formerly there was a set number of College Exercises which were regularly gone through, and when expended were reproduced *de novo*. It was not expected that copies of these papers, should get beyond the precints of the College; but some how or other, indeed as might have been anticipated, the expectation was not realized, and the *Moonshi* who had the largest number of College exercises, was considered the best "Coach." This practice, however, has long since been discontinued, and the only thing that has prevented me from complying with the requests of officers for copies of old exercises, has been a disinclination to grant

to one, a favor it would have been impossible for me to concede to all. On the contrary, if it be advantageous for candidates to have before them, when preparing for Examination, copies of exercises previously given, it is not less so for their Examiners, for it is to be supposed, that they will thus be saved the trouble of examining very many who now come up wholly unprepared, — often from the simple cause that they have not known before hand what was expected from them. Some junior Civil Servants have been under the impression, that progressive improvement for a certain number of months was the great qualifying standard. Others have supposed their Examiners had a fixed number or line, one error *minus* or *plus* on either side of which decided for victory or defeat. They hear these stories from their *moonshis* I suppose: but I can assure them that the standards for what are called "Pass Examinations," have never, within my recollection, been so loose, nor so tight, as either of these erroneous suppositions would necessitate. Many young Military Officers again, are now, I believe, of opinion that it is a rule of the College that no officer is passed the first time he presents himself for Examination. Let them enquire and they will find that failure is not peculiar to the *first* attempt, and that very many are compelled to try a *third*, a *fourth*, and sometimes even a *fifth* time, before they are permitted to write P. H. after their names. If, of the candidates who present themselves for the first time, the preponderence is really in favor of those who do *not* pass, the truth is that too many come

up with a very imperfect idea of what they will be called on to do—some even without ever having read the General Orders on the subject. Indeed candidates, subsequent to failure, have themselves honestly said to me, "Oh! I did not expect to pass this time—I only came up to see what the Examination was like." Now this is not proper. The standards of the Pass Examinations have been so fixed that any person of the most ordinary capacity, after a short residence in the country and with a little application, can readily come up to them. Much honor, therefore, cannot, under the circumstances, attend success; but, for this very reason, I think all candidates should feel, that some little discredit attaches to failure, and should not essay the passage without reasonable hope of getting through. But I would not be understood to desire to deter *any* from making the attempt, a moment after the possession of that reasonable hope referred to. It is well known, and to none better than the writer of these lines, that Europeans in India labour under very great disadvantages in acquiring a knowledge of the native languages. They do not—indeed, for many obvious reasons, they cannot, associate with the people of the country on terms of such intimacy, as foreigners would in any country of Europe. Differences of creed, habits, manners, position, education, civilization &c. &c. all, place an insuperable barrier between them, that cannot, at present, be effectually broken down, without outraging the feelings of either party. Nor must it be supposed, as is too commonly

assumed by many in England, and even by some who ought to know better in India—that these obstacles are minor as compared with that arrogance, infirmity of temper, and overbearing manner on the part of the Englishman, which are so often put forward as the main and only cause for the present separation. Such is not the case. If there are *faults* on either side, he doubtless has his share; but the difficulties to a more complete union between the Native and European to which I allude, are not confined to either side, they lie on both sides of the gulf which now separates them, and if there is a preponderance, it is, I fear, on the side of the Native. Time only can remove them, and in the interim both must accept their relative positions, and each take some pains to make the best of it.

The circumstances of his position, alone, then, ought to be sufficient to satisfy Government and Government Examiners that great consideration should be shown to Europeans in their efforts to acquire a knowledge of the native languages, and all Europeans themselves, that the end cannot be attained without considerable exertion on their own part. But although circumstance of position is the greatest, it is not the only obstacle the European has to contend with. In all civilized countries good teachers are to be had, who, skilfully leading their pupils step by step, soon give them such a knowledge of the rudiments, grammar, and construction of the language they wish to teach them, as enables the latter with the help of a good dictionary, to make fair progress alone. But where are such to be found in India.? On a young Civil Servant landing in Calcutta, he is furnished with a

Moonshi or *Pandit*. He may have a taste for languages,—perhaps have been a first class man at Oxford, or Dublin, and had besides the benefit of a few lessons from Max Muller or Wright. If so I am afraid his firm impression will be, that his *Moonshi* has no system at all—in short, whatever his own knowledge of the language, that he is *no teacher*. But the truth is the native *has* a system, but it is the very reverse of all modern approved systems. It is, if I may use so common a simile, to fling his pupil at once into deep water, and there let him splash and plunge about until he learns to swim. On this principle all native children are taught—on this principle all *Moonshis* and *Pandits* have themselves learned, and they have no idea of any other. The student must therefore not be surprized if the first thing his teacher does, is to put one of the test books into his hands, and tell him to read it; and indeed it is usual for the student to attempt, with the aid of his teacher, to pick out a text, he (the teacher) explaining the meaning as they go along, but not exemplifying the Grammar, or calling his pupil's attention to the construction of the sentences, the etymology of the words, the use of the particles, or any of those peculiarities of idiom or syntax which characterize the genius of the language. In looking over a student's exercises moreover, an Indian teacher will generally correct errors in grammar and spelling: but, if he can himself understand the meaning, he seldom amends the phraseology, and often passes over gross idiomatic errors. Hence it happens that candidates who have been assured by

their teachers that their performances contained but *one* or *two* errors, are often so grievously disappointed on receipt of the Examiners reports to find them designated as "extremely defective in idiom,"—some times even, "unintelligible."

But if young men studying in Calcutta, where the teachers generally have a fair knowledge of English, and many have had considerable experience in teaching Europeans, labour under these disadvantages, it will be obvious that, in the interior, where the master and his pupil very often have no common medium of communication, their difficulties are encreased many fold. Under the circumstances I would warn students that they must be prepared, in a great measure, to be at one and the same time both pupil and master,—not however assuming that all Indian teachers are ignorant men, for on the contrary many of them are very excellent scholars; but bearing in mind that all are not ready at imparting their knowledge to others, and endeavouring to make good this deficiency by a process of exhaustive enquiry such as will ensure them the full benefit of all the knowledge their teachers possess. I am frequently solicited both by students and their parents, for advice and some instructions regarding the study of the Native Languages, and I cannot give a student better advice than is contained in the above remarks, for if attended to, it will I think enable him to make the most of his *Moonshi* or *Pandit*, which is certainly a very important point. Books, I am sorry to say, are scarce, and besides his grammar and dictionary the student will have few aids. It will be satisfactory for him to

know, however, that these are sufficient, and that, with them alone, though the process may be a little more laborious, he may obtain a better, because more critical, knowledge of any language than by any of the modern systems. Nor do I state simply my own opinion on this matter. The Board of Examiners, I find, in a letter to Government dated 10th September 1855 expressed a similar opinion on this point.

"Your letter No. 412 dated the 13th ultimo with enclosures was by me duly submitted to the Board of Examiners, and I am instructed in reply to state for the information of the Hon'ble the President in Council, that in the Board's opinion the surest and most certain method of completely mastering the difficulties of a foreign language, is, to begin with the Grammar, and to proceed, with the Dictionary, through a regular course of study."

I by no means, however, wish to disparage the usefulness of several modern works for facilitating the acquirement of foreign languages. By means of such books as those of Professor Ollendorff, a language may undoubtedly be expeditiously and well learned; and there can be no doubt that the modern languages of Europe have been thus learned by thousands of adults who, simply from want of time, would never have been able to acquire them by the slower, if surer, process of Dictionary and Grammar. In the absence of such powerful helps, but without any desire to propound a new system, I will venture to append a few simple instructions given to a friend's son, which, though written for a very young lad, in India may prove useful to older persons.

"Having learned his *letters* from the book, let him repeatedly write them on paper or a slate, and thoroughly satisfy himself that he not only accurately knows their individual form, but can recognize each the moment he sees it. *This is the first step.*

Simple though it appears, it will, nevertheless, give him some trouble; but I can promise him that he will be amply compensated for it when he commences to read. In all languages, several letters are very similar, and the progress of very many students is considerably retarded by their forgetting letters, and having to refer to the Grammar for them, or their confounding one with another, and thus wasting much valuable time in hunting through a dictionary for words which have no real existence. After mastering the letters he may learn the numerals up to twenty; when I would recommend his commencing the personal pronouns. They are simple, and after one has been committed to memory, the others will offer no difficulty. He may afterwards learn the simple moods and tenses of the auxiliary verb "to be" viz the *infinitive*, the present, past, and future, the *imperative*, present, and past *participles*. The inflections of a noun and adjective should follow. He will now be in a position to form a number of *simple sentences*; and he should go diligently to work to set himself as many exercises as with his scanty materials his ingenuity will permit him *This is the second step*. In the mean time, as a means of perfecting himself in the character. and preparatory to reading, he should copy out, daily, some lines of a book; and as soon as he feels his footing firm on the second *step*, he may commence on the other pronouns,—the possessive, relative, demonstrative &c, and go through the simple tenses of an active verb. If he has a tolerable memory he will now be comparatively strong in Grammar, and able to make for himself innumerable exercises, which he must go over repeatedly, changing the position of the words and form of the sentences each time, so as to afford the greatest possible exercise in the inflection of the nouns and adjectives, and the moods and tenses of the verbs. This done he will be fit for the hands of a *moonshi* or *pandit*, with whom he may at once commence to read and translate; but he must by no means abandon himself, if I may use such an expression. His teacher will simply place two books before him, probably the Bagh-O Bahar and the Arabian Nights. These he will tell him to translate; the one into English—the other into Hindoostani. But for the *modus operandi* he will have to depend mainly on his own intelligent exertions. He must, therefore, go steadily through his grammar, and continue his self-set exercises until he can readily make sentences of moderate complexity. *This is the third step*. If in accomplishing it his ingenuity fails him, let him get one of the numerous guides to French or German now published, which

though, unsuitable, of course, for illustrating the grammar of any Oriental language will yet help him with words, and show him generally how such exercises are prepared. I attach great importance to these exercises; they serve better than any others to make the student independent of his teacher, for that portion of instruction which he is least competent to give; besides which, I hold it to be a fact, that one page written, is more advantageous as a means of instruction, than three or four pages read. When he is reading too, if he really wishes to learn the language rapidly, he should be for ever stirring up his *Moonshi* with questions on grammar and construction. Otherwise, his lessons will be simply exercises of memory. In short, he must learn to look on his teacher as a Leyden jar, which, without the application of the conducting rod, will not give out the required spark. For instance in all languages the most difficult things for a foreigner to acquire are pronounciation and idiom; yet an Indian *Moonshi* will very seldom correct either. To acquire the former I would recommend a student to make his teacher read the lesson aloud, first right through, and then in short sentences, he (the student) repeating them after him, as he goes along. And with regard to the latter, the best plan will be for him to copy out daily half a page, or a page if he is able, of one of the test books. This he may translate, and then try to render his own English back again into Hindoostani, correcting it by the original. If he pursues this course steadily, I promise him that he will soon astonish himself by his progress, and after a little time be able to write not tolerable, but really correct and idiomatic Hindoostani. He will of course be anxious to speak *atonce*; but it will take him I fear some time to accomplish this feat. Practice is the only means of attaining the desired end, and in consequence of our associating so little with the natives, this is unfortunately most difficult of attainment. However out of Calcutta every one's necessities compel him to acquire a certain colloquial knowledge, and I would recommend a student always to carry about with him a note-book, in which to take down daily all the little speeches he has essayed, but failed to deliver himself of. The next day he should get the correct Hindoostani for each from his *Moonshi*, write it down underneath the English, and commit the whole to memory. Before very long there will be no occasion for him to wait a whole day for the correct Hindoostani

of what he wishes to say. He will have it, if not in his head—in his pocket."

The above remarks were made with special reference to the Hindoostani language; but the general plan sketched may with slight modification be followed in studying any of the languages used on this side of India. My chief desire is to make all students aware that in India they must help themselves; and to give those who, in their school days, have not paid much attention to the acquirement of languages, some idea of how to do it. Most Junior Civil Servants who come out now, having received a University training, and many having learned the rudiments of one or two Indian Languages from European Professors, will be independent of simple instructions of this nature. But there is one point in particular to which I would wish to direct *their* attention, viz. *pronunciation.* For any one to speak a foreign language like a native, is always a matter of great difficulty, and this difficulty amounts sometimes to an impossibility, if the language to be acquired contains many extreme guttural sounds; for in the adult, the muscles of the throat have usually lost that flexibility which is necessary to their easy acquirement. None of the spoken languages of India, however, are open to this objection, for though they abound in words containing letters by no means easy of correct pronunciation, these are foreign, and the natives have assigned to them a pronunciation of their own, not difficult, and which, however incorrect, is that which must be adopted by all who wish to be understood. It is difficult to say how far it is admissible to call Sanskrit a foreign language; that it was once spoken,

the dramas in it are sufficient proof, but it has long been dead, and considering the wide difference in the pronunciation of *Pandits* in different parts of India, I doubt very much if the correct sound of many of the letters and combinations of letters has been preserved to our day. Be that, however, as it may, if the language on which the ancestors of the present races of the upper half of India have based their vernaculars contained euphonic difficulties, they left them behind, for, as far as I am aware, none of the now spoken dialects contain any sounds that may not, after a little practice, be acquired by any person with a moderately correct ear.* All oriental grammars contain instructions, more or less elaborate, on the subject, but to these I do not attach very great importance, for I candidly confess that I doubt if three in twenty students ever pay much attention to them, or if one in fifty ever derives any very great profit from them. Grammars would doubtless he incomplete without such rules; but in reality, they are useful only, in so far as examples of corresponding and similar sounds can be given from the student's own or any commonly familiar modern language. It is of little use, I fear, to tell a student, in regard to a novel and peculiar sound, that it may be attained by compressing certain muscles of the throat, or by some peculiar twist of the tongue, or pressure of the lips. Most sounds are obtained somewhat in this wise; but, if the sound be one perfectly new, to produce it undoubtedly the student must hear it, and not once, twice, or

* From these remarks must be excluded the languages of those countries and hill-districts bordering on Mongolia and China.

thrice, but very many times,—listen most attentively to it, and make repeated attempts to articulate it, before the sound *ha* will produce, will even approximate the true one. Now unlike the grammarian, I am not hampered by rules, and I shall not therefore trouble my readers with any minute details regarding the articulation of sounds, but will give them simply a few hints which I hope will enable them to avoid errors, which, for the reasons above mentioned, I am very much afraid they are sometimes led into by their guides.

In speaking any language, what usually, at once, betrays the foreigner is his accent, or, as I prefer to call it *intonation*. This, if very bad, often makes it difficult for a native to understand the speaker, and if to this defect (which instructions unfortunately will do little to remedy,) be added the mal-pronunciation of letters, the chances of his making himself intelligible are very small indeed. Now in most of the vernaculars used on this side of India, there are three letters, and I may say *only* three letters, the mispronunciation of which, prevents Englishmen, in general, from being readily understood. These letters are *te* ت (त) *dal* د (द) and *nûn* ن (*nasal*). In Sanskrit, Arabic, Persian, Hindoostani, and Bengali grammars, the equivalents given for the first two, are invariably *t* and *d*. The last is usually represented by the letter *n* with a dot above or below it. Nor do I find fault with thes esigns, for, as before mentioned, grammarians, in the execution of their task, are bound by certain rules, and one of the most important for the scientific representation of the characters of one alphabet in those of another, is, that so

far as is possible, one letter should be expressed by another, invariably by the same, and not by a combination of letters. Philologists fully understand and appreciate the value of this rule, and willingly sacrifice something in euphonic accuracy to the certainty it gives them of ascertaining, at a glance, the exact value of the letters of each word,—or, so to speak, to the facility it offers them of transposing, at sight, the matter before them into its original characters. It is true that Grammarians give also the power of each letter; and explain that *t* and *d* are soft, and similar in sound to the Italian, but many of our students have, I fear, but very imperfect ideas of hard and soft letters, for in English, though we may have the sounds, we have no such distinctions of signs,—composition and altered articulation serving all the purpose; and comparatively few know anything of Italian or Spanish. When, therefore, a young officer, whose only assistant is probably an up-country *Moonshi*, finds the simple English *t* given as the equivalent of the *common* Indian *t* (the *te* ت of the Arabs and Persians, and the *ta* त of the Hindoos) he, not unnaturally, assumes that it is like it in every respect, and so he applies it wherever he meets it. But it is no more like the English *t*, than the English *t* is like the English *th*, which, as far as sound is concerned, is the proper equivalent of the Indian *te* ت (त) as *dh* is of the Indian *dal* د (द). For the dropped or *nasal n* (usually final and preceded by a long vowel) we have no sound in English; but it will be found in a foreign word, generally learned by English children long before many in their own

language, *viz. bon-bon.* In Arabic and Persian there is but one *t* and one *d*, both pronounced as above explained, and in regard to these languages, therefore, there ought to be little difficulty; but in Sanskrit and the cognate languages we have no less than four *ts*, and four *ds*, all differing, more or less, in sound. This difference, however, is not always observed with rigid nicety by the natives themselves, and if Europeans learn to distinguish between the soft and the hard, they will still much improve their present position.* That very many have not hitherto done so does not surprize me; for while in grammars, soft *ta* and *da* are represented by the single letters *t* and *d*, the hardest of these sounds, are almost invariably expressed by the letters *th* and *dh*. Thus the Hindoostani for six, pronounced *sath*, is written *sat*, while that for sixty pronounced *sat*, is written *sath*; and with countless words it is the same, so that it might seem really that the intention was to mislead the student; but the addition of the second letter is simply to show that the preceding one is aspirated.

Now I know that I have written in considerably greater detail on this subject, than to many of my readers will appear neces-

* It will much simplify this matter to the student, if he will consider that in reality their are only two sounds, the second and fourth letters being merely the first and third aspirated,—or uttered with encreased power. Thus थ is merely त aspirated, or doubly soft; as ठ is ट aspirated or doubly hard; and it is precisely the same with the other letters,—द and ध being soft, and ड and ढ hard.

I was once sorely puzzled by a gentleman, supposed to be a good linguist, who in speaking to me of one of that large family the *Dhuththas*, called him Mr. Dot.

sary, but I can assure them, that if they could only hear the language spoken by the generality of Europeans with the ear of a native, or of one even whose ear, from constant association with native gentlemen, had become tolerably sensitive, they would be sensibly alive to the importance of giving attention to the pronunciation of these three letters. Hardly a sentence can be said in Hindoostani, the *lingua franca* of this Peninsula, in which some of them do not occur, and this will be readily intelligible when it is considered, that almost all the pronouns, and every tense of the auxiliary verb "to be" contain either *th* or nasal *n*,—most of the latter, indeed, both. The pronouns "I" "thou" and "you" are pronounced *mai*, *tai* (with a very slight nasal sound at the end) or *thoo*, and *thum*; but the sounds the natives are usually condemned to hear, are *mine*, *tine* or *too*, and *toom*, which are certainly more like English than words in any Oriental language; and so with the verbs, *mine hota hone*,—*hote hine*, which are not words of any Oriental tongue that I am acquainted with, are not at all uncommon; yet *Sahibs*, under the impression that they are speaking elegant Oordoo, 'fly into a rage', and call their servants, and others, all sorts of hard and ugly names, because they *will* not understand them. I hope, now that the fault has been pointed out, they will take other means of rectifying it, and thus make themselves intelligible without any unnecessary expenditure of caloric.

The only other letter to the pronunciation of which I would wish to direct special attention, is long *â*. I do not place it in the same category as the other three, for, while some Euro-

peans, even after a thirty years' residence, never master them, most, in a little time, begin to exchange the mean and contracted sound of the English *a* (*e* or *æ*,) for the fuller and broader sound of the Indian *â*, They cannot do so too soon, for it must certainly sound very strange, and at the same time be most offensive to well-educated natives, to hear an English gentleman talking of a 'fine Rat' (*râth* night) a 'large Bag' (*bâgh* a garden), a 'crab Bat' (*khrâb bâth* an improper word or speech) and many such-like queer things.

The student, also, will do well early to notice the etymology of words, and to learn the affixes and post-fixes in most common use. In the languages of Sanskrit affinity, and especially in Bengali, he will find the compounding of words carried to a great extent; in Hindi it is less so, but still many Sanskrit compounds have been imported into the language, which to be known ought to be etymologically understood. The Persian compounds are the glory of that very elegant language; while Hindoostani, with that license to be looked for in so composite a language, avails itself of the compounds of all the languages composing its elements, besides having many of its own. Who can glance at a Map of India, without being struck with the similarity in the terminations of many of the names of the countries and towns; how many inveigh against the difficulty—the impossibility of understanding and pronouncing them; yet how few seek the key, the use of which may be learned in a few hours? Almost all words used in Indian compound names have a meaning, not obselete, but plain and in-

telligible, and, this known, matters are very much simplified. Thus *sthan* or *isthan,* signifies in composition " a place," and hence we have HINDOO-*sthân*, AFGHAN-*isthân*, BALOOCH-*isthân*,—GUL-*isthân*, GOR-*isthân*, KOH-*isthân*, &c. To an ignorant person these are doubtless barren names, but to a person of any education they signify *clearly* the Place (country) of Hindoos, of Afghans, of Balooches,—of Roses (the rose garden) of Graves (the cemetery) and so on. *Pur* and *Puree* (S) signify a town, as do also *Abad* (Persian) *Nagar* and *Pathan* (both Sanskrit, the *th* in composition being properly doubled) and we find FIROZ-*pur*, SHAH-JAHAN-*pur*, SRI-RAM-*pur* (*Anglice*, Seram-*pore**)—ALLAH-*abad*, AKBAR-*abad* (Hindee Agra) SHAH-JAHAN-*abad* (Hindee Dehli or Dilli)—KRISHN-*nagar*, AHMAD-*nagar*,—MACHHLI-*pathan*, (*Anglice* Masulipatam!) VIJAYA-*pathan*, (*Anglice* Vizagapatam!) In like manner we have *garh* a fort, *giri* a mountain peak, *gaon* or *gram* a village, *ghat* a ford or mountain pass, and very many others. And it is much the same with the names of persons. Except those of the lowest classes, most of them, both Hindoo and Moslim, have a meaning. Thus RAM-*Das* (the servant of *Ram*) NUND-*Kishor* (the son of *Nund*) and DWARIKA-*Nath*, (the Lord of *Dwarika*) both names of *Krishna*——*Abd al-Kadir*, (the servant of the Almighty) *Khudha-Bakhsh* (the gift of God) *Gholâm-Mahammad*, (the slave of Mohammad). To be conversant with

* It is curious how the corruptions of foreigners sometimes supercede the correct names of places even with the natives themselves. A native of this place once told me, that when it was a Danish settlement, it was inhabited chiefly by persons who had fled from Calcutta to escape the Debtors' Jail, and that whenever a beggar

the correct meanings of the names of all the towns in India, and their inhabitants, would require a person to be a good scholar; but certainly every one whom necesssity or business calls to this country should know *something* of these things, if only to keep him from committing awkward mistakes; * and since India has become a British Colony, it is to be hoped the ears of sensitive people will no longer be offended by hearing the barbarisms till now in common use. Polite society would be outraged in England if an educated gentleman said *Avig-non, mon-tag-ne, Ax-le-Chapel, &c.*, but it is considered no proof of defective education, for a person to talk of Cabool, Afgen-Nistan, Beloo-Kistan, Allillalabad, Ferosy-pore, Cooda-Bux or Box, Ekber Can or Cawn, the Sikes or Sakes (*Sikhs*) the Shikes or Shakes (*Shaikhs*) &c., and while such general interest is affected regarding the people of India, I confess I cannot see any very good reason why such should be the case.

The post-fixes and affixes are many, such as *bân, wân, gâr,*

asked an *alms*, the answer he invariably received was, "Sir, I am poor," and hence the place came to be called *Sir'am-poor*. The story is a good one; and my informant firmly believed it. An equally good story has been made for the Metropolis, *viz.* that the first person the first Englishman who landed met, was a grass-cutter carrying his bundle of grass to market. 'What's the name of this place?' said he. '*Kal kata*,' (I cut it yesterday') replied the native, thinking of course only of his grass. 'Ah! very good, Cal-cutta'—and so it was noted down. Some people suppose the word to be a corruption of *Kali-Ghat*, the celebrated shrine close by; but I do not think correctly so.

* I cannot better exemplify the truth of the above remark, than by relating the following anecdote. A few years ago Prince Gholam Mohammad showed me a

dâr, *band*, *mand*,--*bâ*, *bê*, *nî*, *nâ* and *lâ*, *kam*, *ham*; but as it is not my intention in writing these remarks to supercede grammars, but simply to draw attention to certain prominent features of the language most commonly used by Europeans, for further information regarding compounds, (including compound verbs which are of much importance), I must refer the student to Dr. Forbes, whose Grammar will be found to contain sufficient on the subject.

It is not perhaps a very difficult thing to learn to speak any language with grammatical accuracy, but most languages have some peculiarities—niceties, if I may call them so, which are not usually acquired by study of the Grammar alone. Among these may be classed the usage of particles, interjections, some adverbs, relative and correlative pronouns, expletives, &c. To those whose object is simply to make themselves understood, this portion of the subject is of small consequence: but to all who wish to escape the reproach of speaking *Sahib-log's* Bengali, Hindoostani, &c., it is of very great importance indeed; for, as

letter from a late Governor General, which commenced "My dear Gholam," *i. e.* My dear Slave. "Ah!" said I, jokingly, "His Excellency is complimentary!" "Oh!" replied the Prince, "His Lordship not know. How he can know these things?" No doubt His Lordship meant to be familiar, and consequently complimentary; but the compliment apeared to me quite as ambiguous as that paid by the King of Persia to Mahmood the Slave King of Ghuznee, when solicited by him for a title. Reluctant to confer a title on one of such mean birth, yet afraid to refuse the request of so dreaded a Sovereign, the crafty monarch eluded the difficulty by sending him the title of ('*Wali*') which signifies a "Saint," a "Prince;" but also a "*Slave*."

next to *intonation*, it is by the *mis*-use or *non*-use of these parts of speech, a foreigner is most readily betrayed, so is it by their correct usage that he is best able to show a familiar and intimate acquaintance with the language he has studied. In Oriental languages, moreover, these peculiarities play a far more important part than in the languages of the West. The tendency of Oriental writers, in general, is to give to their compositions a rythmetical arrangement, and to so great an extent has this been carried that much of the prose of the more cultivated languages differs but very little from poetry. All people agree in admitting the powers of rhetorical eloquence to captivate and fascinate an audience; but the people of some Oriental countries, and especially of Arabia, go much further, and attribute extraordinary and even *miraculous* effects to well-chosen and skilfully arranged words. Nor is this love of harmony confined to written compositions. The principle is not lost sight of in the ruder vernaculars as spoken, in most of which the chain of a speaker's sentences ought to be maintained as unbroken as possible, all gaps being filled up by some particle or expletive, which often takes the place of our stops; and by a reference to the late respected Mr. Gilchrist's philological harp (Forbes' Grammar, p. 68) to which I would direct the careful attention of all students, it will be seen that harmonics are not wanting among the adverbs of time, place &c., almost all of which, in Hindoostani, have their corresponding concords that tinkle pleasantly in the Indian's ear.

There are a few words also from which, if judiciously used,

conversation and narrative derive much assistance. One in particular will not be foreign to the Englishman, *viz. Well! Khair* (P.) *Bhala* (B.) *Achchha* (H.) but I would warn the student against their too frequent repetition; and particularly caution him against mistaking such vulgarisms as "what do you call it?" "what's the name?" *(kya nam?)*, with which some natives surcharge their conversation, for idiomatic elegancies. In attempting rhythm too, he must bear in mind that only those harmonics which have been sanctioned by use are admissible; and that by too great redundancy, or a novel or improper use of them, a person only displays his ignorance and makes himself ridiculous.* It is quite allowable however to use two different words having the same meaning, and should they be similar in sound as well as in sense, so much the better. Thus *nawkar châkar* (servants) *sâz samân* (furniture) *lâr piyâr* (love, affection) are quite correct; but though very common, nothing can

* The natives of India frequently fall into this error: indeed many of their Persian and Arabic compositions have been rendered *barbarous* by over and ill-judged ornamentation. But their love of bombast is so great, that they can with difficulty be restrained from indulging it, and in their attempts to be poetical, they sometimes make ludicrous blunders. A short time ago a Mohammadan gentleman of this City wrote to a friend, that he would be much obliged if he would send him *ek fânoos* (one lamp-shade) *rubb-us-soos* (extract of liquorice). The friend sent the shade expressing his regret that he had not the liquorice. "Oh" said the writer "I did not require it. The words were used merely for the sake of the rhyme." I must add that he was well laughed at as it would be libellous to lead it to be supposed that such follies are commonly perpetrated..

be more shockingly vulgar, than to repeat the last syllable, or to add a meaningless one to a word, as *choki-oki* (a chair) *mez-éz* (a table), *nokar-oker* or, as I have heard it *noker-poker* (a servant,) &c.

There are many other points, doubtless, on which I might remark; but I have already been far more prolix than I had contemplated. I cannot, however, conclude, without adding a few words, to impress on all junior Civil Servants, and all Military Officers who aspire to take part in the Civil Administration of the Government, the necessity that exists for their possessing a thorough and familiar acquaintance with the vernacular dialect of the district in which they may be employed, and the immense advantage they will derive from a fair knowledge of Arabic and Sanskrit. Let a young man be the most elegant Classic, the most profound Mathematician, the most learned Metaphysician; the most astute Lawyer, the most eloquent Advocate,—let him, I say, be all these together, if he have not a knowledge of some one native language, in the Mofussil or interior of the country, he will be helpless to supply his own wants, and utterly incompetent to discharge efficiently the duties for which Government pays him. He will see moreover with chagrin, that any ordinary Englishman, with less than the one-tenth portion of his Scholastic acquirements, but with sound common sense, and an intimate knowledge of the language of the people, will get along smoothly with them, and as a servant of the State, be ten times more valuable than he is. It is the highest boast of the English that they wish to

govern India for the good of the people of India; but before an Indian official can do *real good* to the people, he must first understand them, and not partially but thoroughly. He must make himself acquainted with their characters, their feelings, their habits, their prejudices, and their wants and wishes. Nor must he stop here. He must further make himself known to *them*; for it is *his own personal influence on which he must very often depend,—and especially in a crisis—for the success of his measures*, a fact which cannot be too soon learned by every Government servant in India. It is hardly necessary for me to say that all this can only be done by one who is able to hold free personal communication with the people among whom he is employed. It is by them he must seek to be looked up to, rather than by his own class, and this he certainly never can be as long as in the estimation of the very meanest of them, his acquirements are not on a par with those of the village schoolmaster. Be he an Ellenborough or an Eldon, a Mill or a Whately, unless he know *also* something of the language, history or traditions, and religion of the people over whom he has been set to rule, he will be to them a *boor*. The great mass of the teeming multitudes who inhabit this peninsula are a very primitive people. From the science and learning of the West they are completely shut out,—it is to them a sealed book, and according to their notions, a *learned* Sahib, is one who can speak, and read and write, their language well, and who knows something of their religious ceremonies and forms of worship. "The Assistant or joint Magistrate," I have remarked elsewhere, "who

under a former *regime* their predecessors enjoyed; and unless they are prepared to do so, I assure them they will find it no easy task to aid in persuading the numerous and strange races into contact with which they will be brought, to accommodate themselves to those changes, which the Genius 'Progress' warns all far-seeing statesmen, cannot be long delayed.

A junior Civil or Military Servant must not for an instant suppose that having *scraped* through a Pass Examination at the College, he is fully qualified, as regards *scholastic* knowledge of the Native languages, for any duties that he may be called on to perform. The great exigencies of the public service requiring that young men should be placed at the disposal of Government at the earliest possible opportunity, alone necessitates the Pass standards being kept low; but every Officer who desires to be an efficient servant of the State, must remember that in many respects he is amenable to the opinion of the Native rather than to the European public, and that, however early he may be permitted to enter on his official career, it is nevertheless a portion of his duty to acquire such a knowledge of the *language* of the people he has to aid in governing, as will place him in *their* estimation in the position of an educated Gentleman. How often have I heard Civil Servants, and with justice, rail against the vile *jargon* that is spoken in and about our Civil Courts. Yet I very much fear that it is they who are mainly responsible for this blot on our administration; for if the Presiding Officers themselves had spoken with more correctness, the *jargon* never could have obtained admittance into their Courts, had it even come into existence.

On those to whom these remarks are addressed will devolve the task of purging the Civil Courts of this impurity, and I hope they will cheerfully accept the responsibility.

I have only to add a word or two regarding the exercises hereunto appended. Most of those for the Pass Examinations have actually been given ; and those for the higher Examinations have been so selected as to represent the value of the respective standards as fairly as possible. Students will find considerable disparity in some of the Degree standards ; but this is unavoidable, because while some of the languages possess a rich and highly cultivated literature, others are extremely poor in this respect, and some have literally no literature at all. In Oordoo for instance, we have no prose works but fairy tales, and in Hindee we are worse off, for in that language we have neither poetry nor prose. In such circumstances, it will be clear that Examiners must sometimes be put to their wits' end for suitable papers for so high a Standard as that of a Degree of Honor. And so it is. Their only resource, is to make up the deficiency in the English papers and the colloquial portion of the Examination, which is at best very unsatisfactory. Indeed, personally, I doubt whether *Degrees* ought to be conferred for knowledge of the vernaculars. Certainly it seems hardly fair to confer the same reward for that which, though called by the same name, it never can require one-half of the ability, nor cost one-third of the pains and labour to acquire.

COLLEGE OF FORT WILLIAM,
1st November 1860.

W. NASSAU LEES,

RULES

FOR THE

EXAMINATION AND CONTROL OF THE NEWLY-APPOINTED MEMBERS

OF THE

BENGAL CIVIL SERVICE.

THE following Rules are prescribed for the examination of the newly-appointed Members of the Bengal Civil Service in the languages of India prevailing in the Presidency of Fort William, for their guidance and control, until declared qualified for the Public Service by knowledge of those languages, and for the discharge of other duties formerly performed by the Secretary and Examiners of the College of Fort William.

I.—There shall be a Board of Examiners in Calcutta, consisting of a President and as many Members, ex-officio or otherwise, as the Government may from time to time appoint, with a Secretary who may be also a Member of the Board.

II.—For the more convenient despatch of business, the Board may form itself into Sub-Committees, each consisting of two or more of its Members, and the President shall appoint a Secretary to each Sub-Committee from among the Members of the Board and its Secretary. There shall be one Sub-Committee, for the examination of Civil Servants by the qualification test and for honors, and for the performance of the other duties formerly discharged by the Examiners of the

College of Fort William; and another Sub-Committee for the examination of Assistants. The correspondence and miscellaneous executive business of the Board shall be conducted by the Secretary acting under the orders of the President.

III.—The President of the Board shall be the President of each Sub-Committee, and the act of each Sub-Committee shall be, and be described to be, the act of the Board.

IV.—Every person appointed a Member of Her Majesty's Civil Service on the Bengal Establishment shall, immediately on his arrival in Calcutta, report himself in person to the Secretary to the Board.

V.—Every such Civil Servant, on his arrival in Calcutta, and until he is either attached to the Public Service or directed or permitted to proceed into the Interior, is under the orders and authority of the President of the Board of Examiners, and is bound to obey all orders, general or special, which he may receive from the President, either direct, or through the Secretary to the Board. All such orders shall be regularly entered in an Order-Book to be kept by the Secretary.

VI.—The newly-appointed Civil Servants will be allotted to the different divisions of the Presidency in such proportions as may be determined from time to time by the Government of India. Applications for an exchange from one division to another must be submitted to Government through the Board of Examiners.

VII.—Every Civil Servant must qualify himself for the Public Service by knowledge of two languages according to the

prescribed test. Those allotted to the Lower Provinces must qualify in Bengalee and Oordoo. Those allotted to the North-West Provinces, the Punjaub, and Oude, must qualify in Persian and Hindee.

VIII.—There shall be a general monthly examination at the commencement of every calendar month, at which all unpassed Civil Servants resident in or near Calcutta are required to attend. Intermediate examinations are not to be held, except under peculiar circumstances, and with the express sanction of the President.

IX.—Every Civil Servant is expected to pass the test of qualification in one language at or before the seventh general monthly examination, and in a second language at or before the thirteenth general monthly examination, after his arrival in India. Failing either of these expectations, a Civil Servant will not be allowed to remain in Calcutta, but will be sent to complete his studies under some Civil Authority at a Station in the Interior.

X.—On good cause being shown, a Civil Servant will be permitted to prosecute and complete his studies under some Civil Authority at a Station in the Interior.

XI.—A Civil Servant who fails to pass the test in two languages within eighteen months from the date of the first monthly examination after his arrival in India (allowance being made for duly certified sickness,) will, on the expiration of that period, be finally removed from the Service.

XII.—No Civil Servant will be permitted to study for honors except in Calcutta, and unless he pass the test of qualification in two languages at or before the eighth general monthly examination after his arrival in India.

XIII.—No Civil Servant will be permitted to continue studying for honors, of whom it is reported by the Board, in the General Examination Report of each month, that he is uot making good progress, and is not likely, within the prescribed time, to obtain either a certificate of high proficiency or a degree of honoı, as the case may be.

XIV.—Twelve months from the first monthly examination after the date of arrival is the extreme period allowed for obtaning honors in one language, and eighteen months from the same date for obtaining honors in two or more languages.

XV.—No Civil Servant who fails to obtain a certificate of high proficiency within eight months from the first monthly examination after arrival shall be permitted to study for honors in a second language.

XVI.—The first language in which a Civil Servant will be permitted to study for honors is the vernacular language of the greater part of that division of the Presidency to which he is allotted, that is to say, Bengalee for the Lower Provinces, and Hindee or Oordoo for the Norh-West Provinces, the Punjab, and Oude. After obtaining a degree of honor or a certificate of high proficiency in any one of these languages within the prescribed term, a Civil Servant may apply himself to the

study of any other of the dead or living languages of India.

XVII.—The following is the test of qualification in the several languages :—

1. Construing with readiness and accuracy from the undermentioned books :—

Persian—Anwari Soheilee (first three Chapters), and Gulistan.

Oordoo.—Bagh-o-bahar and Ikhwan-us-Safa.

Hindee—Prem Sagur.

Bengalee—Betal Punchabinshati and Bangalar Itihas.

2.—Translating into English with accuracy a passage, in an easy narrative style, not taken from the test-books.

3.—Translating intelligibly and with accuracy of Grammar, into the language in which the examination is held, an English paper of an easy narrative style.

4.—Translating in like manner a paper of English sentences.

XVIII.—The following is the test of high proficiency :—

1.—Construing with readiness and accuracy from the undermentioned books :—

(1.) *In Arabic.* ..... { 1. Ikhwan-us-Safa. 2. Nafhat-ul-Yaman.

(2.) *Persian.* ..... { 1. Gulistan. 2. Bostan. 3. Anwari Soheilee.

(3.) *Hindoostanee or Oordoo*..... 1. Ikhwan-us-Safa. 2. Nasr-i-Be-Nazir. 3. Araish-i-Mahfil.

(4.) *Sanscrit* ..... 1. Hitopodesha. 2. Raghuvansa.

(5.) *Hindee.* ..... 1. Rajneeti. 2. Prem Sagur. 3. Vidyankur.

(6.) *Bengalee.* ..... 1. Dasa Kumar-charita. 2. Betal Punchabinshati. 3. Purush Parikya.

2. Translating from and into English, as prescribed for the test of qualification, but from papers of a more difficult nature, and with greater accuracy of idiom and neatness of expression.

XIX. The following is the test for a degree of honor :—

1. Construing with readiness and accuracy from the undermentioned books :—

(1.) *In Arabic.* ..... 1. Hammasah 2. Taimur Namah. 3. Muqamati Hariri.

(2.) *Persian* ..... 1. Akhlaqi Julali. 2. Inshai Abulfuzl. 3. Sikandur Namah. 4. Dewani Hafiz.

(3.)	*Hindoostanee or Oordoo*	1. Nasr-i-Be-Nazir. 2. Fisanah-i-Ajaib. 3. Dewani Atash (1st Half.) 4. KoliyatiSouda,—Extracts from (College Edition.)
(4.)	*Sanscrit.*	1. Viracharita. 2. Kirtarjuniya. 3. Sakuntalla Nataka.
(5.)	*Hindee.*	1. Rukmini parinaya. 2. Sabha Bilas. 3. Ramayan, by Tulsi Das. 4. Ram Geetaboli.
(6.)	*Bengalee.*	1. Kadambari. 2. Dasa Kumar-charita. 3. Mahabharata. 4. Probodh Chandrika,

2. Translating into English with accuracy, two passages, one in prose and the other in poetry, selected from some difficult work, not being a test-book.

3. Translating a difficult passage from English, with accuracy, elegance and neatness of expression, and perfect correctness of Spelling and Grammar.

4. Conversing (in the vernacular languages) with accuracy and fluency.

The examination for a degree of honor will be of a searching nature, and the exercises, both oral and written, must be performed with such excellence as distintly to establish a claim to eminent proficiency.

XX. To every Civil Servant who gains a certificate of high proficiency there shall be awarded a donation of eight hundred Rupees, and a certificate under the signature of the President of the Board.

XXI. To every Civil Servant who gains a degree of honor, there shall be awarded a donation of one thousand six hundred Rupees, and a Diploma under the signature of the head of the Government of India.

XXII. But two pecuniary rewards for the same language will not be given; and if, after obtaining a certificate of high proficiency, a Civil Servant becomes entitled to a degree of honor in the same language, he shall, on the second occasion, receive only the difference between the rewards attached to these two several distinctions.

XXIII. To every Civil Servant who passes the test of qualification in any language with marked proficiency, at or before the fifth general monthly examination after his arrival, there shall be awarded a Medal of Merit, and to every one who passes the test in two languages within that time, with similar proficiency, there shall be awarded a Medal of Merit and a donation of one thousand Rupees.

XXIV. Certificates of high proficiency and Medals of Merit shall be delivered to those entitled to them by the President at a full Meeting of the Board. Degrees of honor will be conferred by the head of the Government in person.

XXV. When a Civil Servant has completed his course of study, and has been attached to one or other division of the

Presidency for employment in the Public Service, he shall receive from the Secratary to the Board of Examiners a certificate specifying the proficiency he may have acquired, the rewards adjudged to him, and the general tenor of his conduct while engaged in his studies.

XXVI. No Civil Servant unattached shall reside out of Calcutta or its vicinity, including a circle with a radius of five miles from Government House, without the permission of the Government. Every instance in which this Rule is transgressed shall be reported to the Government by the Secretary to the Board.

XXVII. Any young Civil Servant who may be guilty of any irregular or indecorous conduct which may not appear to call for a report to Government, shall be admonished by the President. But serious instances of wilful disobedience, or of disorderly and unbecoming conduct, shall be reported for the information and orders of the Government.

XXVIII. Whenever it may appear to the Secretary or to any Member of the Board of Examiners, that a young Civil Servant is likely, from expensive habits, from idleness, or any improper indulgences, to incur debt, or otherwise to disgrace himself and set an injurious example to others, a report shall be made to the President, and the President, after admonition, shall, if he think necessary, report the matter for the information of the Government.

XXIX The contracting of debt by the Civil Servants of Her Majesty is prohibited. Those who enter the Public Ser-

vice under pecuniary embarrassments, implying the contraction of habits of prodigality, will be held to be disqualified for employment of trust and confidence, so long as those habits and embarrassments continue.

XXX. Every Junior Civil Servant shall supply himself, at his own cost, with Grammars, Dictionaries, and text books. A supply of the books in use will be generally kept on sale at cost price in the College Library.

XXXI. The Accounts of the Office of the Secretary to the Board of Examiners will be kept, audited, and rendered, in the same manner as those of the late College of Fort William.

XXXII. Civil Servants who are not qualified for the Public Service, but are permitted or ordered to reside in the Interior, will be placed under the authority and orders of the Commissioner of the Division, or the Judge of the District in which they severally reside, and are bound to obey all orders they receive from him. They are not permitted to quit the Station and its vicinity without the sanction of the Government.

XXXIII. The examination of unpassed Civil Servants in the Interior will be conducted as at present by means of written papers prepared by the Board, and forwarded under seal by the Board's Secretary to the Chief Civil Authority of the Station.

XXXIV. Civil Servants will receive, from the date of their arrival in the country until they pass the test of qualification in one language, a salary of 250 Rupees a month, and so long as they remain in Calcutta, an allowance of 80

Rupees for house-rent. After passing the test in one language they will receive, until attached to the Public Service, a salary of 300 Rupees a month, and, while they remain in Calcutta, 80 Rupees as house-rent.

XXXV. Native Teachers will be allowed to the young Civil Servants at the public expense. In Calcutta each Civil Servant will be at liberty to entertain a Moonshee or a Pundit according to the language he is studying, and every such Teacher will receive from the Secretary to the Board of Examiners the authorized allowance (30 Rupees a month) on the production of a certificate duly attested by the Student on whom he may have attended. An examination for admitting Moonshees and Pundits will be held by the Board from time to time, and only such as gain testimonials of qualification to teach shall be eligible for employment by the Students. A testimonial is to be given for each language in which, on examination, qualification is established, the test for such examination being the same as that laid down for a degree of honor including a fair knowledge of English. One Moonshee or Pundit will not be allowed to draw pay for more than three Students in one month.

XXXVI. In the Interior the choice of the Moonshee or Pundit will be subject to the approval of the Chief Civil Authority, and on the production of a like certificate, the authorized allowance will be paid by the Collector of the District, and debited in his accounts to the Secretary to the Board of Examiners.

XXXVII. No medical certificate, furnished by an unpassed Civil Servant in proof of inability either to prosecute his studies or to attend an Examination, shall be held to be of any effect, unless it distinctly states, from personal observation, the nature of the illness in question, as well as the symptoms by which it has been manifested, and the period during which it has existed and incapacitated the Civil Servant from study; nor unless it is signed by a Presidency Surgeon, or, in the case of a Student studying at a Station in the Interior, by the Medical Officer of the Station, and countersigned by the Superintending Surgeon: nor unless it is transmitted to the Secretary to the Board of Examiners, within one month from the period of sickness to which it refers.

XXXVIII. Any unpassed Civil Servant, who may be prevented, by temporary indisposition, duly certified as above, from attending any Examination, having failed to pass at which, such Civil Servant would, under Section IX. of these Rules, be required to leave Calcutta, shall be required to undergo a special examination on the expiry of a period equal to that which is covered by his medical certificate.

FORT WILLIAM,
HOME DEPARTMENT,
The 24th June 1859.*

W. GREY,
Secy. to the Govt. of India.

* The test books for Certificates of High Proficiency and Degrees of Honor given above, are those prescribed in the latest orders on the subject, and not those laid down in orders of the 24th June 1859. For the rest, the Rules stand unchanged.

No. 939

EXTRACT FROM THE PROCEEDINGS OF THE RIGHT HON'BLE THE GOVERNOR GENERAL OF INDIA IN COUNCIL, IN THE HOME DEPARTMENT, UNDER DATE THE 5th APRIL 1857.

The despatch of the Right Honorable the Secretary of State No. 34, dated the 24th November 1858, advised this Government of the appointment of three of these gentlemen; another despatch No. 32, dated the 8th December, announced the appointment of nine more; a third despatch No 3 of the 12th January 1857, mentioned the appointment of six, and a fourth despatch No 14, dated the 9th February, announced the appointment of one; making 17 in all; but whether they are to rank in the order of the original examination, or in the order in which their appointment was announced, is not certain.

For the purposes of allotment it has already been decided that these batches shall be taken altogether as one; and this, no doubt, was the best decision that could have been come to, and seems to accord with the expectations formed by the young men in England.

But for the future it is desirable to adopt a different rule, and instead of allotting the men who pass at each examination in the proportion of six to five, or nearly so (an allotment which can never be axact unless the batch consists of 11 or of some multiple of 11), to begin with the next batch of men whose appointment is announced from England, and

allot them in the order in which they stand in the despatch alternately to each division of the Presidency, the first man to the North-Western Provinces, the Punjab, and Oude, the second man to Bengal, and so on, and every eleventh man to the former besides.

The series would thus be a continuous one, and if there be 12 men in the first batch, the first man of the next batch would be allotted to Bengal. If on the other hand there be 13 men in the first batch the first man of the next batch would be sent to the North-western Provinces the Punjab, and Oude.

The Governor General in council considers that this plan would remove all uncertainty, and difficulty, as the allotment would be made mechanically in the Secretary's office on the receipt of each despatch from the Secretary of State, announcing the appointment of civil Servants to the Bengal Presidency, and no one could complain.

Exchanges between men of the same batch will continue to be allowed.

It may possibly be objected to this proposal, that one motive which now induces men to come out to India as soon as possible after they pass, in order to get the choice of allotment, will be removed, but His Excellency in Council considers there is not much weight in this objection. The right Hon'ble the Secretary of State has in his hands the means of sending the young men out to India as soon as they have passed the prescribed examination, and the present practice of scrambling, as it were, for choice is not a very dignified one. By permit-

ting exchanges the choice of the young men is consulted as much as possible.

The Governor General in Council is pleased to direct that the above arrangement shall have effect from this date.

Ordered, that a copy of this Resolation be communicated to the Board Examiners for information and Guidance.

And that a copy of this Resolution be forwarded to the Right Hon'ble the Secretary of State for India by the next mail.

(True extract)

CECIL BEADON

Secretary to the Govt. of India

GENERAL ORDERS BY THE GOVERNOR GENERAL FOR THE EXAMINATION OF MILITARY OFFICERS IN HINDOOSTANI DATED 9TH JANUARY 1837 AND 31ST MAY 1844.

9.—of 1837—The Hon'ble the Court of Directors having in a recent Despatch, again expressed their anxious desire, that a competent Knowledge of the Native Languages should be generally diffused among the officers of their Army, and having at the same time deemed it necessary to prescribe, that a certain degree of proficeincy in one or more of those languages be in future considered an indispensable qualification for Staff Employ, the Right Hon'ble the Governor General of India in Council, with the view of giving effect to the wishes of the

Hon'ble Court, without prejudice to the just claims of the many in other respects highly qualified officers now in the Service, is pleased to publish the following Rules for General information :

I.—No military officer who is now in the Service, or who may enter it hereafter, will be deemed qualified for, or eligible to (the commissariat Department, or*) the appointment of regimental Interpreter, unless he shall have passed the examination in the Native Languages, prescribed for candidates for the latter situation.

II.—No officer who may enter the Service hereafter, will be deemed eligible to any staff Situation (except a temporary one during actual Service in the Field) or civil Employ, until he shall have passed an Examination in the Hindoostanee language.

III.—Notwithstanding that officers now in the Service are exempted from the restrictive operation of the immediately preceding Rule, it is to be distinctly understood, that a competent Knowledge of Hindoostanee, though not in their case an indispensable qualification for the situations open to others on the condition of passing an Examination in that language, will, as hitherto, be always considered to confer a strong additional claim to nomination to the Staff.

(Signed) WM. CASEMENT, *Col.*

Secy. to the Govt of India, Mily. Dept.

* The portion of this order between brackets has been cancelled.

No. 168 of 1844.

The following Test having been fixed for the Hindoostanee Examiuatiou of Military officers, prescribed in General Orders No 7. of the 9th Jauuary 1839, the same is published in General Orders, for the information of the army.

Candidates shall be required to read and translate correctly the "Bagh O Bahar" and the Bytal Pucheesee" the former iu the Persian, and the latter iu the Deva Nagree character, and further, to make an intelligible and accurately written translation into Hindoostanee, of an English passage in an easy narrative style, this translation to be written iu a legible hand in both the Persian and Deva Nagree characters.

A colloquial Knowledge of Hindoostanee being deemed an object of primary importance, the proficency of a candidate will be tested on that point before the grant to him of a certificate of competency by the Examiners.

(Signed) J. STUART, *Col.*

Secy. to the Govt of India, Mily. Dept.

GENERAL ORDERS BY THE COMMANDER-IN-CHIEF DATED 27TH MAY 1823 AND 7TH JUNE 1845.

The Commander-in-Chief is pleased to notify to the Subaltern Officers of the Army the scale of qualifications expected in Candidates for the office of Interpreter in Native

Corps, and the Tests by which such qualifications are to be ascertained; viz.

1st. A well grounded knowledge of the general principles of Grammar.

2nd. The ability to read and write with facility the modified Persian Character of the Oordoo and the Deva Nagree of the Khurree Bolee.

3rd. A Colloquial Knowledge of the Oordoo and Hindooe sufficient to enable him to explain with facility, and at the moment, any orders in those dialects, or to transpose Reports, Letters, &c. from them into English.

The Tests by which these qualification are to be tried are

1st. By well selected questions, not of the niceties, but of the general leading principles of Grammar.

2nd. By *viva voce* conversation with the Examiners

3rd. By written translations into Hindoostanee in both characters, of selected Orders or Rules and Regulations.

4th. By reading and translating the Bagh-o-Bahar* in Hindoostanee, the Prem Sagur in Khurree Bolee, and the Goolistan or Unwar-i-Soheily in Persian.

It will be the duty of Committees of examination, to ascertain the attainments of Candidates by the foregoing rules; and their Reports are to specify the proceedings of the party examined, under each of those heads.

The Commander-in-Chief desires it to be further understood that previous examination in the College of Fort William

* Altered to the Ikhwan-us-Safa by G. O. date 13th October 1860.

if successful will be considered as sufficient proof of qualification, but that the examinations which took place of officers quitting the Barrasut Institution, will not exempt candidates from the operation of the foregoing Orders.

1845.—His Excellency the Commander-in-Chief deeming it desirable that candidates for the office of Interpreter should be familiar with the written Nagree and Persian characters, is pleased to direct that committees of examinantion shall require each candidate to read a letter or written paper in both characters indited in a legible hand, in addition to the tests laid down in General Orders of the 27th May 1823.

G. O. G. G., 7TH JULY 1851.

1. The Most Noble the Governor General having had under consideration the system now pursued in the periodical examination of Military Officers in the native languages by Station Committees, and being of opinion that it is open to objection, His Lordship, with a view to insure a more uniform and satisfactory test of proficiency, is pleased to direct that the examinations shall hereafter be conducted under the following Rules.

2. Examining Committees will be assembled, annually on the 10th of January and 10th of July, at the several Stations of the Army as at present, and will be composed, when practicable, of one Officer of the Civil Service and of two or more Military Officers.

3. The Committees will meet and conduct the examinations as at present; but instead of passing an opinion as to the qualifications of the Candidate, they are to transmit their proceedings, which are to be fully recorded, together with the translations, exercises, written questions and answers, and their opinion on the manner in which the Candidate has passed the *viva voce* examination, to the Secretary to the College of Fort William, to be laid before the College Examiners, by whom the decision on the Candidate's proficiency will be pronounced.

4. In transmitting their proceedings, Committees are to make up each Candidate's papers separately, designating them by a figure or some distinctive mark, and not by his name

5. Detailed instructions, for the guidance of Station examining Committees, will be prepared by the Examiners of the College of Fort William.

6. Under this system, the same standard will be applied, by the same judges, to all who submit themselves to the test of examination.

G. O. G. G. Simla, 3rd October, 1851.

In continuation of General Orders by the Governor General, of the 7th of July last, the following supplementary rules for the examination of Candidates desirous of passing the Interpreter's and Hindoostanee tests, are published for the information and guidance of parties concerned.

Three copies of the Test Books of the same editions as those used at the College, will be furnished to the Staff Officer of every station where a Committee is to assemble. These are to be sent at the appointed time to the place directed for the meeting of the Committee, and delivered into their hands.

The Exercises intended for the written examination will be printed in the Parlour Printing Press belonging to the College, and the College Examiners will fix the Exercises for the Oral Examination. The printed papers accompanied by lists of Exercises according to the Forms A. and C. accompanying, will be forwarded under the College Seal to the staff Officer of the station, the papers for the Interpreter's and Hindoostanee examination being made up in separate envelopes.

These envelopes are to remain in the hands of the Station Staff Officer, with the seals unbroken, till the day and hour of the examination, when they are to be delivered by the Staff Officer into the hands of the Committee at the appointed place of examination, in order to their being then opened and given to the Candidates.

The College Examiners, in forwarding the papers, will address to the Staff Officer a letter containing instructions and explanations. A copy of this latter is to be furnished to the Station Examination Committee, in order that they may have an idea of the nature of the arrangements made for the examination.

The examinations are to be held at all stations at which Committees are authorized to be assembled, on the same day.

The Interpreter's examination will be held on the first day of the assembly of the Committee, and the Hindoostanee examination on the day following.

The Reports of the Committees are to be prepared in duplicate, according to the Forms annexed B. and D. One copy is to be forwarded to the Examiners of the College of Fort William, and the other in which the Candidates' names are to be entered under the distinctive marks will be sent to the Adjutant General of the Army.

FORM A.

List of Exercises to be performed by each Candidate for pasing the Military Interpreter's examination.

Oral.

No. 1 Persian, "Gulistan," page * * *, line * * *, commencing at the words * * *, and ending at the words * * *, being * * * lines, or

"Anwari Soheelie," page * * *, line * * *, commencing at the words * * *, and ending at the words * * *, being * * * lines.

No. 2. Hindoostanee, "Bagh-o-Bahar," page * * *, line * * *, commencing at the words * * *, and ending at the words * * *, being * * * liness.

No. 3. Hindee, "Prem Sagur," page * * *, line * * *, commencing at the words * * *, and ending at the words *, * *, being * * * lines.

No. 4. A Hindoostanee manuscript in Persian characters, forwarded herewith.

No. 5. A Hindoostanee manscript in the Nagree character, forwarded herewith.

No. 6. Colloquial senteces to be read out one by one by the Committee, and translated at once *viva voce* by each Candidate forwarded herewith.

Written.

No. 1. Grammar questions, forwarded herewith.

No. 2 English into Hindoostanee in the Persian character, forwarded herewith.

No. 3 English into Hindoostanee in the nagree character to contain as many Hindee words as can with propriety be introduced forwarded herewith.

(Signed) A. B. } *Examiners.*
" C. D. }

Care is to be taken that the Oral examination of one Candidate is not overheard by another. They are to be placed as far apart from each other and from the Committee as the size of the room will admit.

FORM B.

Proceedings of the Board of Examiners on the Examination of held this day according to the Military Interpreter's Test, as laid down in G. O. C. C., dated 27th May 1823, and 7th June 1845, and

the rules prescribed in G. O. G. G., dated, 7th July and 3rd October 1851.

Report of the Station Committee on the Oral Examination.

1.	Gulistan.	Read and translated with great accuracy, made a few errors, bnt not serious.
2.	Bagh-o-Bahar.....	Read with fluency and translated with general accuracy. No serious errors.
3.	Prem Sagar...	Read and translated fluently and with much accuracy, very few errors.
4.	Manuscript (Persian Character)	Read fluently and correctly, gave the meaning with some hesitation, but correctly.
5.	Manuscript (Nagari Character.).....	Read with hesitation, but gave the meaning accurately.
6.	Colloquial Sentences.	Fluent and intelliglble, some errors in Grammar, but not important.
7.	Remarks on Pronunciation.	Pronunciation generally clear and intelligible, sometimes clips the long vowels and confounds the hard and soft letters.

We the undersigned, do hereby solemnly declare, that the above is a fair and inpartial report on the Oral Examination

of Candidates, and that the written Exercises were performed in our presence on the * * day of * * 185*, between the hours of * * and * *, without the aid of a Dictionary or other book, and without the assistance of a Moonshee or any other person.

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(Signed) A. B. } *Examiners.*
" C. D.
" E. F.

FORM C.

List of Exercises to be performed by each Candidate for passing the Military Hindoostanee examination.

Oral.

No. 1. "Bagh-o-Bahar," page * * *, line * * *, commencing at the words * * *, and ending at the words * * *, being * * * lines.

No. 2. "Bytal Pucheesee," page * * *, line * * *, commencing at the words * * *, and ending at the words * * *, being * * *lines.

No. 3 Colloquial sentences, to be read out one by one to each Candidate, and translated at once *viva voce*, forwarded herewith.

Written.

English into Hindoostanee in Persian and Nagree characters, (one and the same translation written out in both characters,) forwarded herewith.

(Signed) A. B. } *Examiners.*
" C. D. }

Care is to be taken that the Oral examination of one Candidate is not overheard by another. They are to be placed as far apart from each other and from the Committee as the size of the room will admit.

Proceedings of the Board of Examiners on the Examination of in Hindoostani, held this day, agreeably to G. O. G. G. dated 9th January 1837, and 7th July and 3rd October 1851, and according to the Test laid down in G. O. G. G. dated 31st May 1844.

Report of the Station Committee on the Oral Examination.

1. Bagh-o-Bahar..... { Read and translated with much readiness and accuracy.

2.	Bytal-Pachisi.	Read with ease and accuracy and gave the general meaning correctly.
3	Colloquial Sentences. .	Translated with some hesitation, but mostly with accuracy and intelligibly.
4.	Remarks on Pronunciation.	Intelligible, but not alway clear. Passable on the whole.

We the undersigned do hereby solemnly declare, that the above is a fair and impartial report on the Oral Examination of the Candidate, and that the written Exercises were performed in our presence on the day of 185 , between the hours of and without the aid of a Dictionary or other Book, and without the assistance of a Munshi or any other person.

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(Signed) A. B.
„ C. D. } *Examiners.*
„ E. F.

No. 458.

NOTIFICATION.

The 9th March 1852.

The Most Noble the Governor of Bengal has been pleased to direct that the following test of qualifications, sanctioned by the Government of India as the standard which shall entitle Military Officers attaining to it, in two or more of the Native Languages, to claim the reward of Rupees 1,000, granted by the Honorable the Court of Directors, be published for general information.

The languages from which candidates are at liberty to select those in which they will be examinaed are—

Arabic,	Sanscrit,
Persian,	Hindee,
Oordoo,	Bengalee,

provided that one of the languages chosen *must* be of Mahomedan origin, either Arabic, Persian, or Ordoo, and another of Hindoo origin, either Sanscrit or one of the other languages mentioned above in the same column as Sanscrit, according to the Presidency to which the Officer examined belongs.

The test books in the several languages are to be—

(1.) *In Arabic.* ... { 1. Ikhwan-us-Safa. 2. Nafhat-ul-Yaman.

(2.) *Persian* ..... { 1. Gulistan. 2. Bostan. 3. Anwari Soheilee.

(3)	*Hindoostanee or Oordoo*	1. Ikhwan-us-Safa. 2. Nasr-i-Be-Nazir. 3. Araish-i-Mahfil.
(4.)	*Sancsrit.*	1. Hitopodesha. 2. Raghuvansa.
(5.)	*Hindee*	1. Rajneeti. 2. Prem Sagur. 3. Vidyankur.
(6.)	*Bengalee.*	1. Dasa Kumar charita. 2. Betal Punchabinshati. 3. Purush Parikya.

The candidate will of course not be permitted to have access to any Dictionary or other book, or to receive any kind of assistance in the performance of his exercises, either written or oral.

The written exercises to consist of

1. A paper not less than an ordinary octavo page in length printed in the language in which the examination is held, to be translated into English.

2. A paper in English of the same length to be translated into the selected language in such a manner as to evince a decided familiarity with the language and some elegance of style.

3. A paper of short sentences in English, the greater part on professional subjects, to be rendered into the language of examination accurately and idiomatically.

The candidate will then be called upon to read fluently and translate correctly portions of any of the test books, and also a fairly but not very clearly written manuscript in the language selected; and, when that is still a spoken language of the country, he shall further be required to carry on a conversation with the Examiners, or with one or more Natives in presence of the Examiners, on such subjects proposed by them, as are calculated to test his colloquial facility both as regards scholar-like expression, and knowledge of the terms and phrases commonly used by the poorer and uneducated classes.

The examinations under these orders will be conducted by the College Examiners at Fort William and Fort Saint George in the case of Bengal and Madras Officers respectively, and by the Examination Committee at Bombay when the candidate belongs to that Presidency.

By Order of the Most Noble the Governor of Bengal.

J. P. Grant,

Secy to the Govt of Bengal.

G. O. C. C., 14th December 1853.

1. The Committee of Examiners in the College of Fort William having represented to the Commander-in-Chief that, with reference to the reports of the oral examinations as well as the written exercises which passed under their review last

July, "it is their opinion very much greater attention should be paid to the correct and idiomatic rendering of English into Hindoostanee by Candidates for passing the Military Interpreter's test," Sir W. Gomm desires to call the attention of future Candidates for this examination to the subject, and to express his concurrence in the views of the College Committee to the effect, that it is indispensably necessary Candidates shall prove themselves to have acquired a thorough proficiency in the above particular, before they be pronounced qualified to perform the important duties of the office of Military Interpreter, and that not even the highest qualifications in book learning can compensate for deficiency in colloquial knowledge or their written exercises.

2. His Excellency, under this view, calls on Station Commitees of examination to perform conscientiously and impartially their duty to the State, towards ensuring competency on the part of Officers who desire to fill the situation of Interpreter,—as from their reports on the oral examinations must the College Committee be to a considerable extent guided in forming the final opinion they are called upon to give as to the fitness or otherwise of the Candidates for passing this test.

3. The Commander-in-Chief regrets that the experience of last year renders it necessary to take this opportunity to enjoin upon these Committees a more strict observance of the orders of Government, which require their personal supervision of the Candidates while performing their exercises. This

rule admits of no modification; and in future all reports which do not contain an explicit declaration that the exercises have been performed actually in the presence of the Committee, will be considered incomplete and returned accordingly.

4. The College Committee having resolved that they will consider as vitiated the examination of any Candidate whose exercises afford evidence of his having communicated in any way with another Candidate, or otherwise improperly obtained aid, this resolution is now notified for general information, and his Excellency cautions those who may be found to have had recourse to any such disingenuous measures, and thus endeavoured to impose upon the authorities appointed to pronounce upon their qualifications, that they will incur such further penalty as may be deemed adequate for such improper and derogatory conduct.

5. The attention of Officers commanding divisions and Stations is called to the 6th paragraph of the General Order by the Governor General of 3rd October 1851, which directs that the Half-yearly Committees of Examination shall be assembled at all stations on the same day, and the Commander-in-Chief desires that, for the future, whenever circumstances may render it impracticable to convene these Committees on the prescribed dates, *viz.*, the 10th January and 10th July, a report, explaining the reasons for the deviation shall invariably be made to Head Quarters, for his information and eventually that of Government.

Colloquial Examination.*

Extract from the Military Regulations, Section XXXIV.

9. Committees will be convened on the 15th of each month, for the Vernacular Examination of Officers at all stations where two passed Officers are available as Examiners; the third, when no other Officer thus qualified is present, being selected for his known Colloquial knowledge of the language.

10. For the examination of Assistant Surgeons, the Committee will be composed of two Officers who have passed an examination, and a Medical Officer of experience and standing in the Service.

11. The Committee being assembled, will prepare two papers, each containing fifteen or sixteen sentences, one as a test for Subalterns and the other for Assistant Surgeons: the former will consist of subjects likely to occur in various forms of Military duty, including those of discipline, the instruction, pay, dress, &c., of a Troop or Company, the latter, for Assistant Surgeons, will embrace all points likely to occur in their particular intercourse with the Natives, and for this purpose, a Medical Officer is appointed a Member of the Committee that he may assist in framing them.

12. The following sentences are given to illustrate what may be considered a sufficient test of an Officer's Colloquial

* The Board of Examiners have no concern with examinations of this nature; but the orders on the subject are inserted for the convenience of candidates for commissions.

W. N. L.

powers, and his fitness to be placed in charge of a Troop or Company, as well as to ensure uniformity of tests at different stations.

(1.) I wish the Company to be paraded for inspection of arms and accoutrements, at 6 o'clock to-morrow morning.

(2.) Last month's pay will be distributed at my Quarters at 11 o'clock to-morrow morning.

(3.) If a fire or any thing extraordinary happens in the lines, take care it is immediately reported to me.

(4.) That Sepoy is dressed in a very slovenly manner.

(5.) Where is the Jemadar who wished to make a family remittance, :—and so on for the remainder of the sentences.

13. The several sentences being prepared, a Candidate will be called in, and whilst one of the Committee reads slowly to him the sentences in succession, another Member will take down the translation as he goes on.

14. The Candidate will be expected to translate these efficiently, with correctness of idiom, and tolerable accuracy of grammar.

15. The sentences prepared for one day's examination ought never to be used on a second. The Committee is to record in its report the sentences which have been used in the examination of each Officer, and his replies. This done, he is to retire and another Candidate is to be called in.

16. The Committees are to give their opinions on the qualifications of Officers in the following form :

"We have examined Lieutenant A. B. as to his Colloquial

knowledge of the language, and declare that we consider, from the manner in which he translated the above sentences into Hindoostanee, *viva voce*, that he has acquired that Colloquial proficiency in the Vernacular language of the men, which is contemplated in General Orders by the Commander-in-Chief of the 20th April 1844."

G. O. C. C., Camp, Khunna, 26th January 1860.

The Commander-in-Chief is constrained to express his deep regret that the Board of Examiners at Fort William has been compelled to call His Excellency's attention to the grave irregularities at some of the examinations held by the Local Committees in November last, owing to which the examinations of nineteen (19) Officers have been vitiated.

2. With the view of putting a stop to such proceedings in future, Lord Clyde is pleased to direct that the following rule be added to Section XXXIV of the Military Regulations, as Article 28 A:

"When the candidate has completed his task, he shall be required to *write* and sign, in the presence of the Committee a declaration, upon honor, to the effect that he has neither *given* nor obtained any aid or assistance whatever, and that previously to undergoing his examination he was unaware what exercises would be submitted to him, what part of the Test Books he would be called upon to read, or what questions would be asked him."

3. His Lordship at the same time expects that Officers commanding Stations at which examinations are held will take every precaution in their power to prevent the recurrence of the irregular practices above adverted to; and that Local Committees will strictly carry out the ample instructions already prescribed for their guidance, and invariably explain to all candidates, before the commencement of the examination, the nature of the declartion they will have to sign at its termination.

THE BOARD'S CIRCULAR NOTICE OF THE GENERAL MONTHLY EXAMINATION OF JUNIOR CIVIL SERVANTS STUDYING IN CALCUTTA.

Notice is hereby given that the General monthly Examination will be held in the Examination Hall on Thursday the 1st Proximo and commence at Eleven o'clock in the morning, at which all unpassed Civil Servants and those studying for honors are directed to attend.

The attention of the Junior Civil Servants is called to the following rules of the General monthly Examination, and to the subjoined Extract from a letter from the under Secretary to the Government of Bengal No 489 dated the 18th of March 1852.

1st No Civil Servant will be permitted access to the Examination Hall who shall fail to make his appearance there at or before a quarter past Eleven, or one quarter of an hour subsequent to the time fixed for assembling. No excuse for non-attendance to be deemed valid, save a medical Certificate.

2nd. No Civil Servant will be permitted to quit the Exami-

nation Hall without having completed his oral and written Tests save on the valid plea of sudden sickness.

3rd. No Civil Servant will be permitted to hold any communication whatsoever with others on any subject during the continuance of the Examination.

EXTRACT.

"His Lordship requests that you will immediately report the name of any student who may be detected in any endeavour to obtain unfair aid. His Lordship will punish such student more effectually than by turning him out of the Hall. You will make this order known to the Students in such manner as you may think best."

Fort William, 25th—186 } By Order of the Board of Examiners.

W. N. LEES,

Secretary to the Board of Examiners.

N. B. The Examiners have resolved that they will consider as vitiated the Examination of any Civil Servant who, on any plea whatsoever, communicates with, or goes to the Table of, another Civil Servant, and that they will make special report of each such case of disregard of Rules to the Government.

RULES FOR THE EXAMINATION OF CANDIDATES OTHER THAN HER MAJESTY'S INDIAN CIVIL SERVANTS.

A General Examination is held by the Board of Examiners monthly, usually the first monday (not being the 1st or 2nd)

of the month, to which Military Officers and all gentlemen authorized by Government to be examined by the Board are admitted.*

2. Applications for examination from Military Officers to be made to the Adjutant General of the Army, or the officer in charge of his office at the Presidency; and from all other gentlemen in the public service to the Head of the Department in which they may be serving. Candidates in their applications, invariably to state their addresses.

3. All applications to be forwarded in sufficient time to reach the Secretary to the Board on or before the 25th, or if for the Military Prize Examination, or for a Degree of Honor, on or before the 20th, of the month preceding that in which the examination is held.

4. Examinations to commence at 11 o'Clock A. M. and all papers to be delivered to the Secretary by a quarter before 4 o'Clock P. M. Candidates arriving after a quarter past 11 o'Clock are excluded from the Examination.

5. Candidates are to sign their names legibly on each of their exercises.

6. No Candidate can present himself for examination by the *same* standard, at two consecutive monthly examinations; or by the Interpreters' Test, or for the Military *Money* Prize, or for a Degree of Honor, until three monthly examinations,

* Officers in the Public Works and Education Department, and Officers of the Bengal Police Battalions. Other Gentlemen by order of the Government of India in the Home Department.

or four months, have intervened from the date of the Examination at which such candidate may have been examined and failed to pass.

7. Special examinations are not granted except by order of Government.

8. Candidates are not to call on the Secretary to the Board, or any of the Examiners, for the purpose of ascertaining the result of their Examinations. A copy of the Board's Report, embodying the remarks of the Examiners on his oral and written Exrcises, is sent to each candidate as soon after the examination as is practicable.

By Order of the Board of Examiners.
W. N. LEES,
Secretary to the Board of Examiners.

PERSIAN, No. I — *GENERAL.*

جفتی کبوتر در اول تابستان دانهٔ چند فراهم آوردند و در گوشهٔ جهت زمستان ذخیره بنهادند و آن دانها نم داشت - چون تابستان به آخر رسید دانها خشک شد - از انچه بیشتر بود کمتر می نمود - کبوتر نر درین وقتها از خانه غایب بود - چون باز آمد و دانه را اندک دید جفت را ملامت آغاز کرد و گفت - این دانها جهت خوراک زمستان نهاده بودیم که چون شدت سرما پدید آید و از کثرت برف دانه در صحرا نماند بدان گذرانیم - درین اوقات که در کوه و دشت چینه یافت شود تو ذخیره را چرا خوردي ؟ کبوتر ماده گفت ازین دانها من نخورده ام و بهیچ وجه دران تصرفي نکرده - کبوتر نر چون دانه کمتر میدید انکار او را باور نداشت و می زدش تا بمرد - پس در فصل زمستان که بارانها متواتر گشت بار دیگر دانه نم کشید و بقرار اصل باز رفت - نر وقوف یافت که سبب نقصان چه بوده - آنوقت بزاری میگریست و می گفت - مفارقت دوست سخت است و سخت تر آنکه پشیماني سود نخواهد داشت *

PERSIAN, No. I — *GENERAL.*

راویان اخبار چنین گفته اند که حسن بانو سوال دوم بدین طریق بیان نمود. شنیده ام که شخصی بآواز بلند میگوید - که بدی مکن با کسی اگر کنی همان یابی ؟ آن شخص کجا است و چه بدی کرده است و چه سزا یافته ؟ آن را تحقیق کرده خبرش بمن رسان - حاتم پرسید که هیچ میدانی کدام راه است - حسن بانو جواب داد این قدر شنیده ام که بطرف شمال است و دیگر نمیدانم - حاتم از بارگاه بیرون شده در رباط شهزادهٔ منیر شامی آمده چند روز برای دور کردن کلفت راه بیاسود - بعد ازان شهزاده را تسلی داده مرخص گشت و ره پیمای منزل مقصود گردید - بعد از قطع منازل و بیابانها یک کوه زمردین نمودار شد - حاتم نزدیک آن رفته دید که جوانی خوبرو شاخ درخت را در دست گرفته و هردو چشم بند ساخته با دیدهٔ گریان و دل بریان همچو عاشقان می گرید - و هر وقت بی هوش میشود - و این مصرع بآواز بلند بتکرار میخواند (ع) بیا بیا که نمانده است تاب مهجوری *

PERSIAN, No. 1 — *GENERAL*

شاعري پيش پادشاهي قصيدهٔ گذرانيد - بادشاه گفت در انعام
اين سه صد دينار مي خواهي يا سه كلمهٔ حكمت كه هر كلمه ازان بصد
هزار دينار مي ارزد ؟ شاعر از راه خوشامد گفت نعمت باقي به از
دولت فاني است - شه گفت كلمهٔ اول آنكه چون موزهٔ تو كهنه گردد
موزهٔ نو بپوش زيرا كه موزهٔ كهنه با رخت نو بدنما است - شاعر گفت
اگر همين كلمهٔ حكمت است وا حسرتا كه صد دينارم بسوخت -
بادشاه تبسم كرد و گفت كلمهٔ دوم اينكه چون عطر بريش خود بمالي
بزير ريش مرسان كه گريبان چركين مي شود - گفت دريغا دو صد
دينارم ضايع گشت - بادشاه بخنديد و خواست كه كلمهٔ سيوم بيان
كند - شاعر برخاست و گفت اي پادشاه بخدا كه كلمهٔ سيوم را ذخيره
نگاهدار و صد دينار باقي بمن بسپار كه آن مرا بهتر است از
هزار كلمهٔ حكمت *

PERSIAN, No. 1 — *GENERAL.*

وقتی بخیمهٔ اعرابی رسیدم و گفتم که مسافرم و درمانده و هیچک
از زاد بما نماده - زن اعرابي بترش روئي تمام گفت که مسافر را
اینجا چه کار و مارا با او چه سروکار - این بگفت و سفره کشید و بطعام
خوردن مشغول گردید - ناگاه اعرابي در رسید و گفت که غالبکه
مسافر باشي و گرسنه ؟ گفتم آری - اعرابي اندرون خیمه برفت و
زن را بر بیمروتیهاي او بسیار بزد - بعده شتری بکشت و ضیافت
من کرد - صباح برفتم و شام بخیمه اعرابي دیگر رسیدم - زن اعرابي
سفره طعام پیشم نهاد و چیزهای خوردنی بما داد - شوهرش در رسید
و زن خود را بکشید و بچوبها چنان زد که سرش بشکست - ما را
برین خنده آمد - اوسبب خنده پرسید - من قصهٔ دیروزه باو گفتم -
گفت آن زن خواهر من بود و این زن خواهر آن اعرابی است •

PERSIAN, No. I — *GENERAL.*

جهازي بزرگ در گردابي افتاد و چند روز در گردش بماند - بعد ازانکه اهل کشتي نا امید شدند و زاد ایشان نماند - ماهي عظیم بیآمد و گرد کشتي می گشت - ناگاه سر برآورد و یک تن را بربود - روز دیگر هم بان وقت باز آمد و دیگری را بگرفت و بر عادت هر روز می آمد و یك تن را می برد - درمیان ایشان مردي خردمند بود آن جماعت را گفت - که مارا ازین مقام روي برآمدن و امید نجات نیست - خصوصا که این چنین دشمني پدید آمده باشد - من درین باب چارهٔ اندیشیده ام اگر فرمان من برید و اتفاق کنید که یک تن هلاک شود پس دیگران رهائي می یابند - شخصی گفت من خویشتن را فدا کردم - پس بفرمود تا رسنی محکم بتافتند - و بر میان آن مرد بسته بر کنار کشتی نشاندند - و سر دیگر ازان رسن بر بیني کشتي استوار کردند - ماهي بیآمد و آن شخص را در ربود پس بقوت ماهي کشتی روان شد - چون ازان گرداب بیرون آمد سر رسن ببریدند و بدین حیله خلاصي یافتند *

PERSIAN, No. 1 — *GENERAL.*

آورده اند که در اصفهان مردی پارسا و متدین بود که روزگار برو تنگ آمده - زنش پیوسته بخصومت و درشتي پیش آمدی و گفتی - که مرا طاقت بینوائي نمانده و با تو بیش ازین تاب بودن ندارم - مرا بگذار و طلاق بده - او گفتي - اي زن ! دل تنگ مباش - بعد ازین بکار مشغول می شوم و هرچه حاصل شود براي تو بیارم تا تو صرف خود سازي - روزي بامداد درویش بمزدوري ببازار آمد ودرمیان مزدوران باستاد - مردم آمدند و مزدوران را یکان یکان بردند - تا وقت چاشت درویش إستاده ماند چون کسی بوي إلتفات نکرد نا امید شده ازانجا باز گشت - اما بخانه آمدن نتوانست که زن درشتی خواهد کرد - از ترس آن روي بصحرا نهاد - پارهٔ راه رفته بود که چشمهٔ آب دید - طهارت نمود و همانجا در نماز باستاد - تا آخر روز بنماز و تسبیح اشتغال داشت - بوقت شام ازانجا ترسان و لرزان و پریشان خاطر بخانه آمد *

PERSIAN, No. I — *GENERAL.*

در عهد نوشیروان عادل شخصی مکانی خرید - و بضرورتی بیک گوشهٔ مکان قدری زمین بکندید - ناگاه زیر زمین راهی پدید آمد چون قدمی چند دران برفت بگنجی رسید و گنجی دید - پنداشت که این گنج از آن مالک سابق بوده باشد - پس پیشش رفت و گفت که دران مکان که از تو خریده بودم گنجی یافته ام و غالبکه آن گنج ازآن تست برو و آنرا بگیر - مالک سابق از گرفتن زر انکار کرد و گفت - چون مکان را فروخته ام پس مارا هیچک حقی دران نیست - بالاخر هردو پیش نوشیروان رفتند و انصاف خواستند - نوشیروان پرسید که ایشان را از اولاد چیست ؟ گفتند که یکی را پسریست و دیگری را دختری - پس نوشیروان فرمود که دختر را بنکاح پسر و این گنج را بجهیز دختر باید داد تا نزاع بر خیزد و فایدهٔ این مال بهر یکی از ایشان برسد •

PERSIAN, No. I — *GENERAL.*

آورده اند که حجاج ظالم جمعي را سياست مي کرد - چون نوبت به يکي از ايشان رسيد گفت - اي امير ! مرا مکش که بر تو حقي ثابت کرده ام - حجاج گفت - ترا بر من چه حق است ؟ گفت فلان دشمن تو به نسبت تو سخنان بد مي گفت - من او را منع کردم - و از دشنام تو باز داشتم - حجاج گفت - بر اين معني گواهي داري ؟ گفت دارم - و باسيري اشارت کرد - که او دران مجمع بود - آنکس گفت - آري راست مي گويد من شنودم که او آنکس را از دشنام تو منع کرد - حجاج گفت - تو آنجا بودي چرا با او شريک نشدي ؟ گفت من ترا دشمن مي داشتم - بر من لازم نبود که طرف تو رعايت کردمي - حجاج فرمود - تا هر دو را آزاد کردند - يکي را بسبب حق وي - و يکي را بجهت صدق وي - و اين مثل است که اگر دروغ کسي را رهاند - راست رهاننده تر است •

PERSIAN, No. 1 — *GENERAL.*

دل پیر زن ازین گفتگوي شاهزاده نرم شد - گفت ای جوان من نیز درین جهان خویشی و یگانهٔ ندارم - از امروز تو نبیرهٔ ما شدي که بدین حیات دو روزه و هم بوقت مرگ من بکار ائي - شاهزاده گفت ای جده - چند روز است که من بخدمت شخصی نوکرم و همیشه بحکم او فرمان پذیر میباشم - ازینرو هر روز بملاقات تو رسیدن نخواهم توانست اما گاه گاهی برای دیدن تو خواهم رسید - این بگفت و رخصت شد - و ازان روز شاهزاده اکثر بملاقات پیر زن امدی و هر گونه خاطر داري وی نمودی - تا انکه یکی از راز داران ان پیر زن گردید - چون چندی برین بر امد روزی شاهزاده قدری زر نزد ان پیر زن اورد وگفت که اینهمه از خدمت ان شخص که چاکر او بودم حاصل کرده ام این را نزد تو میگذارم تا بوقت ضرورت ان را بکار خود خرچ نمائي - پیر زن گفت که من این مال را چه کنم که من خودم بسیار مال و زر دارم - بلکه اگر خود شما را کاری باشد ازان میتوان گرفت و خرچ توان کرد *

PERSIAN, No. 1 — *GENERAL*

ملك باز چون بخواب رفت دید که دو بط رنگین و قازي بزرگ از پی او می پریدند و به اخر پیش وی فرود امده اغاز دعا گوئي کردند - باز از خواب در امد و در تعبیر خواب حیران مانده دیگر بار در خواب شد - و چنان دید که ماري سبز رنگ با خالهای زرد و سفید بر گرد پای وی می گردد و ان مارِ ناخوش صورت بران شاخ صندل می پیچد - ملک از ترس بیدار شد و ازان بازیها که در پردهٔ خیال ملاحظه می نمود اندوهگین شد - بار دیگر موکل خواب او را کشان کشان بعالم خیال برد - و درین نوبت چنان ملاحظه کرد که سر تا پای او بر مثال شاخ مرجان بخون الوده است وگویا از سر تا قدم بلعل بدخشاني و یاقوت رماني بر اراسته - ملک بیدار شده خواست که از مردمان حرم کسی را اواز دهد - ناگاه خواب برو غالب امد و چنان دید که بر اشتر سفید سوار شده و عنان اشتر بجانب مشرق تافته تنها می راند چند انچه می نگرد از ملازمان جز دو فراش پیاده کسی را نمي بیند - باز از خوف بیدار شد *

OORDOO, No. 1 — *GENERAL*

القصه اِسي اثنا مين ايک دن مين شهر کے کوچه و بازار کي سير کر رها تها که ناگاه ايک جوان سے جو ميرا هم مکتب تها ملاقات هوئي - اور حسب اتفاق اُنهون اُسکے باپ کے کئي جهاز لندن کے لنگر گاه مين موجود تهے - مين اُسکے ديکهنے سے باغ باغ هوا اور اُسنے بهي بڑے تپاک سے ملاقات کي - جب مين نے اپنے سفر دريا کا شوق اُس سے بيان کيا تب اُسنے بڑي مهرباني سے فرمايا - که اچها مين اپنے باپ سے کهکر تمهين جهاز پر سوار کروا ديتا هون - اور جو کچهه اسباب ضروري کهانا پينا اوڑهنا بچهونا درکار هو بے خرچ اور بلا تردد دلوا ديتا هون - تمکو جهاز کے تيول و غيره ساز سامان کي فکر کرني کچهه ضرور نهين ساري چيزين بے قيمت هميشه ملا کرينگي - اِسبات کے سنے سے مين بهت خوش هوا اور شکر احسان بجا لايا - اُسي دن سے اراده سفر هو خلاف مرضي ماں باپ کے قدم گهر سے باهر رکها •

OORDOO, No. 1 — *GENERAL.*

اسي حال سے به هزار خرابي و بے تابي جان عالم نے صبح کیا - جادوگرني اٹھي شهزادے کو حمام مین لے گئي - وهان اور جادوکي عجائبات دکھائے - نها دهو کے دونون باهر ائے - کھانا چنا گیا - جادوگرني نے کھانے کے بعد یهه کہا که میرا معمول هی که اسوقت سے پهر دن رہے تک راجه شهپال کے دربار مین حاضر رهتي هون - تیرا حکم پاؤن تو جاؤن - جان عالم نے دل مین کہا جو دم تیري صورت ندیکھئے غنیمت هی - مگر ظاهر مین زمانه سازي سے کہا - جدائي تمهاري همکو گوارا نهین جلد انا - جادوگرني اس باتکے سننے سے بهت خوش هو چلي گئي - اُسکے جانے سے باغ سنسان هوگیا تب شهزاده اپنے معشوق کے خیال مین جي کھول کے انسو بهایا اور غم دل کو زبان پر لایا اور کہا که همسا بهي بد نصیب کوئي دوسرا نهوگا - جسکا یار نه مددگار جس سے دلکا درد کہئے •

OORDOO, No. 1 — *GENERAL.*

دریاے سند کے کنارے ایک جوگي کا مندر تھا - ایک روز وہ اپنے دروازے پر بیٹھا جپ کرتا تھا - کہ ایک کوا چوھے کا بچہ اپنے جنگل میں لئے اڑا جاتا تھا - قضا کار وہ اُسکے پنجوں سے کسي طرح چھوٹ کر زمین پر گر پڑا - اُسنے اُسے از راہ شفقت زمین سے اُٹھایا اور مونڈي کے چنگل سے چھڑایا اور اُسکا جي بچایا - اور ایسي اُلفت سے پالا پوسا کہ وہ بڑا ھوا - ایک روز اُسپر کہیں بلي جھپٹي - جوگي نے کسي طرح بہ ھزار خرابي اُسکے منہہ سے بھي بچایا - پھر اپنے دل میں یہہ ٹھانا - کہ اِس چوھے کو بلي بنایا چاھئے - تا کہ اور بلیوں سے بچے - دعا کرتے ھي ترت چوھے سے بلي ھو گئي اور کتوں سے لگي ڈرنے - تب فقیر نے اُسے کتا بنایا - پھر اُسکے جي میں یوں ایا - کہ اُسے شیر بناؤں کہ ھر ایک درند کي گزند سے محفوظ رھے - اخر اُسکي دعا سے وہ شیر ھوا - دن کو وہ جنگل میں شکار کے لئے نکل جاتا - رات اکر جوگي کي چوکي دیا کرتا - جو لوگ اُسکے دیکھنے کے لئے اتے - سو اپس میں یوں چرچا کرتے - کہ پہلے یہہ چوھا تھا ٭

OORDOO, No. 1 — *GENERAL.*

جب بھور ھوئي اور سب گھر کے لوگون نے لڑکي کو ندیکھا تب
بہت طرح کي فکر کرنے لگے - اور یہہ بات سے تینون دواے بھي سنکے
وھان آئے - اُن مین ایک منجم تھا اُس سے ھري داس نے پوچھا -
اي گیاني تو بتا کہ وہ لڑکي کہان گئي ؟ اُسنے گھڑي ایک مین
بچار کرکے کہا تمھاري لڑکي کو دیو نے پربت مین لیجاکے رکھا ھی ؛
اسمین دوسرا بولا کہ دیو کو مار کے مین اسے لے آونگا - پھر تیسرا بولا
ھماري گاڑي پر سوار ھوکر جاؤ اور اسے لے اؤ - یہہ سنتے ھي وہ
جھٹ اسکي گاڑي پر سوار ھو وھان پہنچ اس دیو کو مار ترنت اُسے
لے ایا اور تینو آپس مین جھگڑنے لگے - تب اسکے باپ نے دلمین
فکر کرکے کہا کہ سبھون نے احسان کیا ھی کسے دون اور کسے ندون ؛

OORDOO, No. 1 — *GENERAL.*

وزیر نے کہا - فارس کے بادشاہ کے یہاں ایک بیٹا پیدا ہوا اسکے
ماتھے پر ہتھیلی کے برابر ایک سیاہ داغ تھا - بادشاہ اُسے دیکھکر
حیران ہوا اور داناؤں سے اُسکی خاصیت پوچھی - سبھوں نے جواب
دیا کہ حکیموں نے یہہ مقرر کیا ہی کہ جسکے اِسطرح کا داغ ہو
بادشاہ ہوتا ہی - پر اُسکو بڑے بڑے خطرے پیش آتے ہیں -
بادشاہ اِس بات سے کچھہ خوش ہوا اور کچھہ غمگین پر ہمیشہ اُسکی
حفاظت کرتا تھا - جب وہ چودہ برس کا ہوا شاہزادے کے محل
کے نزدیک ایک پاجی اور بدخو موچی رہتا تھا - بادشاہزادہ ہمیشہ
اُسکے گھر میں آتا جاتا اور کھیلا کرتا یہاں تک کہ اُسے بڑی الفت
ہو گئی - وزیر نے کہا جہاں پناہ ! لڑکوں کو کمینوں کی صحبت
میں رکھنا خراب کرنا ہی تھوڑے سے عرصے میں اُنکی خو بو لڑکوں
میں اثر کرتی ہی - کہ آدمی کو جیسی صحبت پڑتی ہی
ویسا ہی اُسکا مزاج ہو جاتا ہی *

OORDOO, No. 1 — *GENERAL.*

نقل هی که ایک مرد غریب شکار کیا کرتا - پرندے اور مچھلیون
کے شکار سے دن کاٹتا - ایک دن جال بچھایا تھا اور هزارون محنت
سے تین پرندون کو دام کے پاس گھات لگائے بیٹھا تھا که یکبارگی
شور و غل سنا اور اِس ڈر سے که مبادا جانور یہہ شور سنکر اُڑ جاوین
کمین گاہ سے نکلا - دیکھا که دو طالب علم آپس مین بحث کرتے
هین - شکاری هرچند زاری کرتا تھا که شور نه کرو کچھہ فائدہ نه هوتا
تھا - ندان بہت خون جگر کھاکر هر ایک کو ایک ایک چڑیا دینا قبول
کرکے جال کھینچا اور پرندون کو پکڑا - دونون طالب علم اپنا اپنا حصہ
مانگنے لگے - شکاری نے هرچند منت و زاری کرکے کہا که سرمایہ میری
زندگی کا یہی جانور هین جب اِنمین سے دو تمہین دون تو مین
اپنی اوقات کیونکر بسر کرون - اُنھون نے هرگز نه مانا - شکاری نے
ناچار هوکر هر ایک کو ایک ایک جانور دیا •

OORDOO, No. 1 — *GENERAL.*

ایک بادشاہ وزیر کے ساتھہ سیر کو گیا تھا - گیہون کے درخت آدمي کے قد سے لنبے دیکھہ کے متعجب ہوا اور بولا کہ ایسے بلند درخت گیہون کے کبھي نہین دیکھے - وزیر نے عرض کي کہ میرے وطن مین ہاتھي کے ذیل برابر ہوتے ہین - بادشاہ مسکرایا - وزیر نے جانا کہ بادشاہ نے میرے قول کو دروغ سمجھا اِسي سے ہنسا - آخر گھر پہنچتے ہي اُسنے وطن کے لوگون کو لکھا کہ تھوڑے درخت گیہون کے بھجوا دو - خط پہنچنے تک فصل آخر ہوگئي - لیکن ایک سال کے بعد گیہون کے درخت وہان سے آئے - وزیر بادشاہ کے حضور مین لے گیا - بادشاہ نے اِستفسار کیا - اُسنے عرض کي کہ پار سال مین نے کہا تھا کہ گیہون کے درخت ہاتي کے برابر لنبے ہوتے ہین تب جہان پناہ ہنسے تھے اپني بات کي تصدیق کے لئے لایا ہون - بادشاہ نے فرمایا کہ اب مین نے باور کیا پر ہرگز کسي سے ایسي بات مت کہہ جو ایک برس گذرنے کے بعد اِعتبار کي جاوے *

OORDOO, No. 1 — *GENERAL.*

ایک کچھوے اور کوے سے بڑی دوستی تھی - ایک دن کسی چڑیمار نے کوے کو پکڑا - تب کچھوے نے چڑیمار سے کہا - کہ تجھے اِسکے بیچنے سے بازار میں کیا ملیگا ؟ بولا دو پیسے - کہا جو تو اُسے چھوڑ دے تو میں تجھے ایک موتی دوں - کہا اچھا - اُسنے غوطہ مار کے موتی لا دیا پر اُسنے کوے کو نہ چھوڑا - تب کچھوے نے کہا - کہ میں نے تو موتی تجھے لا دیا اب اِسے کیوں نہیں چھوڑتا ؟ بولا ایک موتی اور لا دے تو چھوڑ دوں نہیں تو نہیں - اُسنے کہا اچھا تو اُسے چھوڑ دے میں لا دیتا ہوں - اِس بات کے سنتے ہی اِسنے کوے کو چھوڑ دیا اور اُسنے دوسرا موتی لا دیا - چڑیمار دوسرے موتی کو چھوٹا دیکھ بولا کہ یہہ میں نہ لونگا اُسکے برابر کا لا دے - اُسنے کہا - یوں تو نہیں پر جو تو یہہ موتی مجھے دے تو میں اُسکے برابر کا وہیں سے دیکھ کر لاؤں - مارے لالچ کے اُسنے موتی دیا - وہ لے دبکی مار بیٹھہ رہا *

OORDOO, No. 1 — *GENERAL.*

ایک دفعہ اتفاقاً کچھہ کام ایسا ھي ضروري آ گیا کہ اس سوداگر کو اپنے لڑکے سمیت کسي ٹاپو میں جانے کے لئے جہاز کا سفرکرنا پڑا - ھوا موافق تھي خوشي خوشي پال اُڑائے ھوئے چلے جاتے اور دریا کے تماشوں سے اپنا دل بہلاتے تھے - آدھا راستہ بھي طي نہوا ھوگا کہ یکایک ایک سمت سے ترکوں کا جنگي جہاز نمودار ھوا - جیسے باز بٹیر پر حملہ کرتا ھی وہ انکے جہاز پر پالوں کے پر پھیلائے ھوئے چلا آتا تھا - ان لوگوں نے بہتیرا چاھا کہ اپنے جہاز کو بھگا لیجاویں مگر بھاگ کر کہاں جا سکتا تھا - وہ ترکوں کا جہاز فورا انکے سر پر آن پہنچا - سوداگر کے جہاز پر جتنے ادمي سوار تھے مارے دھشت کے سب گھبرا گئے صرف ایک سوداگر بچہ کہ شیر بنارھا اور تلوار کھینچکر چلّایا کہ اي صاحبو - اگر یہي دل ھی تو پھر ھاتھوں میں چوڑیاں پہنو - کوئی تلوار نہ باندھو - مردانگي کا نام کبھي مت لو - اور اگر کچھہ دم بہادري کا رکھتے ھو دلیر ھو اور میرا ساتھہ دو *

OORDOO, No. 1 — *GENERAL*

ایک اندھا اور ایک بینا دونون کسي بیابان مین اُترے - جب رات آخر ہونے پر آئي دونون نے قصد کوچ کا کیا - اندھے نے چاہا کہ چابک اُٹھا لے اتفاقا ایک سانپ جاڑے سے مردہ سا ہو کر وہان پڑا تھا اُسی کو چابک جان کر اُٹھایا - ہاتھہ جو اُسکو لگایا تو اپنے چابک سے نرم اور بہتر پایا - خوش ہو کر ہاتھہ مین لے سوار ہوا جب دن ہوا بینا اندھے کے ہاتھہ مین سانپ دیکھکر چلایا ای یار ! جسکو تونے چابک خیال کیا ہی وہ زہردار سانپ ہی - خبردار قبل اسکے کہ تجھے ڈسے ہاتھہ سے پھینک دے - اندھے نے گمان کیا کہ مگر میرے یار نے چابک کي طمع کي ہی - کہا ای عزیز ! مین کیا کرون یہہ دولت و نصیب کا کام ہی میرا چابک کھویا گیا تھا خدا نے اُس سے بہتر مجھے بخشا اگر تیرے طالع بھي یاور ہون تو بھي اِس سے بہتر پاریگا - ایسا نہین ہون کہ دم دیکر تو میرے ہاتھہ سے لے لے *

HINDEE, No. 1—*GENERAL.*

एक समय वसंत ऋतु में सुन्दर फूलवाडी में मन भाती महावट बरस गई थी फूलों की क्यारियां मन लुभा रहीं थीं पानी की लहरें चलतीं थीं वहीं एक खिलाडी लडका हिलता दुलता इधर उधर फिर खेल खाल मगन हो रहा था उसी जगह एक सुनैहरी बड भी जिसका डंक विषभरा हुआ था घूम घाम चारों ओर भिन भिनाती फिरती थी कभी दूर कभी पास चली जाती थी उसके सुनैहरे मन और चमक ने उस खिलाडी लडके का मन तुरंत बस कर लिया स्वार्थी लडका उस चमक ते हुए कीडे के पकडने को वृथा दौडने लगा बड यहां से वहां बचती फिरती थी लडका उसके पकडने की अभिलाषा में पीछे पीछे फिरता था जब वह समझता था मैंने बड पकड ली तभी बड चपलता कर भाग जाती थी निदान थक गई और सुस्ताने के लिये केतकी के फूलपै जा बैठी चौकस लडकेने भी उसी फूल की ओर हौले हौले पैर उठाए और इस सोच से कि बड फिर न उड जाय और यह लूट मेरे हाथसें जाती रहै उस फूल को बड समेत खींच कें मुट्ठीमें पकड लिया।

HINDEE, No. 1—*GENERAL.*

मित्रसेन के तीन बेटे थे उन में से बडे का नाम सुजानसिंह मझले का सुन्दरसिंह छोटे का सुखलालसिंह वे सब चट साल में पढ़ने को जाया करते थे उन मे दो बडे लडके पढ़ने जाने की कभी नागः नहीं करते थे यह देख के मित्रसेन ने सोचा कि ये लड़के तहसीलदारी की पाठशाला में पढ़ें तो और भी अधिक विद्यावान हों यह निश्चय ठान कर थोडे दिन पीछे उसने सुजानसिंह और सुन्दरसिंह को रौनक पुर के बीच तहसीलदारी की पाठशाला में जो उस गांव से पांच कोस पर थी पढ़ने को भेज दिया और उन दोनों लडकों को अपनी मौसी के बेटे जगतसिंह को जो कि उस कसबे में रहता था सौंप दिया और छोटे बेटे सुखलालसिंह को अपने घर रक्खा क्योंकि उसकी अवस्था सात बरस की थी तौ भी घरके पास जो विद्याधर मिश्र की चटसाल थी उसमें नित्य पढ़ने को जाया करता था।

HINDEE, No. 1—*GENERAL.*

औ थोडेसे विचार करने से सब बुद्धिमान लोग इस बात को अवश्य मानेंगे कि हम भ्रम औ पापके अधीन हैं, औ क्रोध लोभ आदि के बल से अंधों के ऐसे होके धर्म्म के मार्ग से भटक जाते हैं। और जिस जिस कर्म्म को मन में विचारते भी हैं कि यह उत्तम औ उचित है, तौ भी उसको काम क्रोध लोभ मद आदि की माया से नहीं करते हैं॥ यह तो बडी दुर्दशा है कि जो विचारशक्तिप्रधान औ श्रेष्ठ है उसका बल औ प्रभुत्व प्रायः नष्ट हो, औ जो इंन्द्रियां बहुत तुच्छ हैं, सो विचार की शक्ति से प्रबल हो जावें, औ उसको अपने वश में रक्खें॥ जिस देश में राजा का अधिकार टूटा है, औ प्रजा निरङ्कुश होके अपनी इच्छा से चलती है, वहां जैसा अंधेर और उलट पुलट है, वैसाही मनुष्य के स्वभाव में गडबड पडा। अथवा जैसा किसी उत्तम यंत्रके किसी एक अंग के बिगड जाने से उसका काम भले प्रकार से नहीं चलता, तैसाही मनुष्यों के स्वभाव के प्रथम क्रम के भंग से उनका भी काम ठीक नहीं निकलता।

HINDEE, No. 1—*GENERAL.*

मित्रसेन के तीन बेटे थे उन में से बडे का नाम सुजानसिंह मझले का सुन्दरसिंह छोटे का सुखलालसिंह वे सब चट साल में पढ़ने को जाया करते थे उन मे दो बडे लडके पढ़ने जाने की कभी नागः नहीं करते थे यह देख के मित्रसेन ने सोचा कि ये लड़के तहसीलदारी की पाठशाला में पढ़ें तो और भी अधिक विद्यावान हों यह निश्चय ठान कर थोडे दिन पीछे उसने सुजानसिंह और सुन्दरसिंह को रौनक पुर के बीच तहसीलदारी की पाठशाला में जो उस गांव से पांच कोस पर थी पढ़ने को भेज दिया और उन दोनों लडकों को अपनी मौसी के बेटे जगतसिंह को जो कि उस कसबे में रहता था सौंप दिया और छोटे बेटे सुखलालसिंह को अपने घर रक्खा क्योंकि उसकी अवस्था सात बरस की थी तौ भी घरके पास जो विद्याधर मिश्र की चटसाल थी उसमें नित्य पढ़ने को जाया करता था।

HINDEE, No. 1—*GENERAL.*

औ थोडेसे विचार करने से सब बुद्धिमान लोग इस बात को अवश्य मानेंगे कि हम भ्रम औ पापके अधीन हैं, औ क्रोध लोभ आदि के बल से अंधों के ऐसे होके धर्म्म के मार्ग से भटक जाते हैं। और जिस जिस कर्म्म को मन में विचारते भी हैं कि यह उत्तम औ उचित है, तौ भी उसको काम क्रोध लोभ मद आदि की माया से नहीं करते हैं॥ यह तो बडी दुर्दशा है कि जो विचारशक्तिप्रधान औ श्रेष्ठ है उसका बल औ प्रभुत्व प्रायः नष्ट हो, औ जो इंन्द्रियां बहुत तुच्छ हैं, सो विचार की शक्ति से प्रबल हो जावें, औ उसको अपने वश में रक्खें॥ जिस देश में राजा का अधिकार टूटा है, औ प्रजा निरङ्कुश होके अपनी इच्छा से चलती है, वहां जैसा अंधेर और उलट पुलट है, वैसाही मनुष्य के स्वभाव में गडबड पडा। अथवा जैसा किसी उत्तम यंत्रके किसी एक अंग के बिगड जाने से उसका काम भले प्रकार से नहीं चलता, तैसाही मनुष्यों के स्वभाव के प्रथम क्रम के भंग से उनका भी काम ठीक नहीं निकलता।

HINDEE, No. 1—*GENERAL.*

हमने आपके कहने के अनुसार मार्ग का थोरा विधिपूर्वक लिखा है सो आप के पास पहुंचा होगा, अब बंबई (Bombay) का बर्णन करते हैं॥ वह नगर बहुत रमणीक, जहां भांति २ के स्थान बने हुए हैं, सडकें नित नित पानी से छिडकी जाती हैं, महाजनों की दुकाने मोती मूंगे और अशर्फियों से जगमगा रही हैं, बजाजा विलायती कपडे से परिपूर्ण हो रहा है, और साहूकारों की दुकानें चित्रोंसे चित्र विचित्र हो रही हैं, रात में कंडीलों की ज्योत से जगाजोत लगी रहती है ; ऐसेही गढ़ का भी बजार अनेक प्रकार की शोभा दे रहा है ; गढ़की पूर्व ओर दक्षिण ओर नदी है, बुरज विसके पानी में डूबे हुए हैं बंदरों पर सहस्रों नावें जहाज और किस्तियां और बंदर बोटें अनेक देशों से आई हुई अनेक भांति की सामग्रीयों से भरी हुई हैं कई जहाज विलात से आये हुए गढ़ के निकट समुद्र मे लंगर डाले हुए हैं जिन्हों पर गढ़ की सलामी की तोपें चल रही हैं॥

HINDEE, No 1—*GENERAL.*

रामसिंह तनमन से उस लडके का लालन पालन करने लगा रात को उसके पा तले अपनी चटाई बिछा कर सोता दूध और पानी सदा पास रखता जब लड़का उठता वह उसे पिलाता तडके सूर्योदयके पहले वह उस को छोटी सी गाडी मे बिठला कर वा गोद में लेकर बाग में हवा खिलाता निदान रात और दिन वह उसकी सेवा में रहता। जो लोग उस घर में आते रामसिंह का लाड प्यार उस अनाथ पर देख कर बडे प्रसन्न होते वरन् बहुतेरे उसको कुछ पुरस्कार भी दे जाते। वह बालक जब दो बरस का हुआ उसने एक बडी पीडा पाई और चौथे वर्ष फिर रोग ने उसे सताया ऐसे समय में रामसिंह उस की बडी सेवा करता कभी उसकी खाट के पास से नहीं टलता।

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एक मनुष्यने नदीमें से एक छोटी रोहू मछली पकडी जब वह कांटा निकाल मछली को अपनी टोकरीमें रखने लगा मछली ने अपना मुंह खोला और बहुत विनती कर उससे क्षमा मांगी और बडी आधीनताईसे कहने लगी मुझे फिर नदीमें डाल दो तब मछुएने कहा कि ऐसी बडी कृपा अपने उपर कराया चाहती हो तिसका कारण क्या है मछली ने उत्तर दिया कि मैं अभी छोटी हूं तुम्हारे योग्य नहीं थोडे दिन और मुझे नदीमें रहने दो तब बहुत बडी हो जाऊंगी फिर मछुआ बोला कि मैं ऐसा बावला नहीं हूं कि हाथ लगी वस्तु को फेंक दूं इस आस पै कि आगे को मिल जायगी ईश्वर जाने मिले न मिले यह बुड्ढी कहावत है कि गोदके को डाल कै पेटके की आस करूं मैंने तुमको पकडा है छोडूंगा नहीं यह कह उस मछली को भी टोकरी की मछलियों में डाल लिया।

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ध्यान सिंह ने काशी में रहकर जो जो प्रसिद्ध स्थान थे वे देखे अब बरस दिन पीछे वह पलटन नाव पै चढ़ दानापुर की छावनी को चली तो बनारस से दक्षिण की ओर चौदह पंदरह कोस पै पलटन के लोगोंने गोमती और गंगा का संगम देखा वहां से आगे बढ़ अठारह उन्नीस कोस पै गंगा के तीर ग़ाज़ीपुर देखा वहां से पूर्व में बक्सर है और वह गंगा के पूर्व तीर पै स्थित है उसी जगह कंपनी की सेना से सुराजुद्दौलह और कासमखां लड़े थे पर परिणाम हारकर वे निकल भागे बक्सर से ३३ वा ३४ कोस आगे गंगा के उत्तर तीर पै छपरा है वहां से ५ वा ६ कोस आगे सोन नदी दक्षिण से आकर गंगा में मिली है सोन और गंगा के संगम से ५ वा ६ कोस पै दानापुर है वहां कंपनी की सेना की छावनी रहती है।

वहां से आगे बढ़ गंगा के तीर पांच चार कोस पै पटना नगर है उसे पहिले लोग पदमावती कहते थे और यह नगरी विहारके राजाओं की राजधानी थी वह पलटन दानापुर की छावनी में डेढ़ बरस रह कर गंगाही के मार्ग से वारकपुर को गई जो कलकत्ते से आठ नौ कोस पै है॥

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और भी जब किसी पीड़ित जनने अपनी पीड़ा को छुड़ाने के योग्य एक औषध पाया है तब उसे और अनेक भांति के औषधों का खोज करने से क्या काम। जिसे पाया है उसी से उस की इच्छा पूरी होती। यों ही हिन्दू लोग यदि निश्चय करके बूझते कि गुरु के प्रभाव से हमारी परम गति होगी तो होम यज्ञ तीर्थ स्नान पूजा पाठ इत्यादि अनेक प्रकार के कर्म्म क्लेश उठा उठा के नहीं करते। उनके इस रीति के बहुत से क्रिया कर्म्म देखने से बोध होता कि वे केवल मुख वचन से गुरुओं के सामने अपना विश्वास प्रगट करते परन्तु उनके अन्तःकरण में गुरुका भरोसा कुछ नहीं है। इस लिये हिन्दू लोग गुरुओं के विषय में जो कुछ बोलते हैं सो व्यर्थ वादानुवाद ठहरता है॥

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एक कछुए और कौवे से बडी प्रीत थी, काम पड़ने से एक एक का सहारा करता. एक दिन किसी चिडीमार ने कौवे को पकड़ा, तब कछुए ने चिडीमार से कहा, कि तुझे इसके लेजाने से हाट में क्या मिलेगा? बोला, दो पैसे कहा, जो तू इसे छोड दे, तो मैं तुझे एक मोती दूं. कहा अच्छा. उस ने डुब्की मार के मोती ला दिया; पर इसने कौवे को न छोडा. तद कछुए ने कहा कि मैं ने मोती तो तुझे ला दिया, अब इसे क्यों नहीं छोडता; बोला, एक मोती और ला दे, तो छोड दूं, नहीं तो नहीं छोडूंगा. इसने कहा, अच्छा. तू इसे छोड दे, मैं ला देता हूं. वह बोला, मैं तेरी बातकी कैसे प्रतीत करूं? कहा इस ने, मैं झूठ नहीं बोलता. इस बातको सुनते ही उसने कौवे को छोड दिया, और इस ने दूसरा मोती ला दिया. फिर चिडीमार दूसरे मोती को छोटा देख बोला, कि यह मैं न लूंगा, इसी के समान ला दे. इसने कहा, यों तो नहीं, पर जो तू यह मोती मुझे दे, तो मैं इस के समान वहीं से देख आऊं मारे लालच के इस ने मोती दिया, वह जो डुब्की मार, बैठ रहा.

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एक राजा ने अपना लडका किसी जोतिषी को सौंपा, कहा इसे जोतिष सिखाओ; जब उस में यह पूरा हो, तो मेरे पास लाओ. पांडे ने बडे प्यार और दुख से जितनी बातें उसकी थीं, सो उसे अच्छे ढब से सिखाईं. जब देखा वुह लड्का बडा गुनी हुआ, तब राजा के सामहने जाकर कहा, महाराज! आप का बेटा अब जोतिष में चौकस हुआ; अब चाहिये उसे जांच लीजिये. राजा ने यह सुनतेही कहा, अबहीं बुलाओ. लडका आया और हाथ जोड्के खडा रहा.

राजा ने अपने हाथ की अंगूठी मुट्ठी में लेकर पूछा, कहो बेटा! हमारे हाथ में क्या है? उस ने कहा, कुछ गोल गोल सा है, जिस में छेद और पत्थर भी है, महाराज ने कहा, उसका नाम क्या है? बोला चक्की का पाट. तब राजा जोतषी के मुंह की ओर ताकने लगा. वुहीं वुह हाथ जोड कर बोला, महाबली! गुन का कुछ दोष नहीं यह मति की चूक है.

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এইরূপে বিরাট রাজার গৃহে একাদশ মাস গত হইলা পরে কীচক নামে বিরাট রাজার শ্যালক এক দিবস দ্রৌপদীর মনোহর রূপে মোহিত হইয়া খল রিপুর প্রাবল্য প্রযুক্ত তাঁহার প্রতি কু অভিলাষ করিল, এবং তাঁহাকে কুপথগামিনী করিবার জন্য নানাপ্রকার প্রলোভ দিতে লাগিল। কিন্তু পতিব্রতা সতী তাহা তাচ্ছল্য করিলেন। ইহাতেও ক্ষান্ত না হইয়া নরাধম কীচক স্বীয় ভগিনী সুদেষ্ণাকে আপন কুকর্ম্মের উত্তরসাধক করিল। সুদেষ্ণা প্রথমত: সহোদরকে কুপ্রবৃত্তি হইতে নিবৃত্ত করিবার জন্য অনেক যত্ন করিলেন, কিন্তু কীচক তাহা না শুনিয়া সহোদরার পদানত হইয়া বলিল "তুমি যদি আমার প্রাণ রক্ষার উপায় না কর তবে তোমার সম্মুখে আমি আত্মহত্যা করিব,,। রাণী কি করেন ভাতৃবধের ভয়ে তাহাকে কহিলেন "আমি কোন কৌশলে সৈরিন্ধ্রীকে তোমার নিকট প্রেরণ করিব"। ইহা শুনিয়া কীচক পরম আনন্দিত হইল।

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এবম্প্রকার কথোপকথন হইতেছে এমত সময়ে সোমরাত তপস্বিদিগকে সমভিব্যাহারে করিয়া উপস্থিত হইলেন। রাজা, দূর হইতে দেখিতে পাইয়া, আসন হইতে গাত্রোত্থান করিয়া তাঁহাদের আগমন প্রতীক্ষায় দণ্ডায়মান রহিলেন। তখন সোমরাত তপস্বিদিগকে কহিলেন "ঐ দেখুন, সসাগরা সদ্বীপা ধরিত্রীর অদ্বিতীয় অধিপতি আসন পরিত্যাগ পূর্ব্বক দণ্ডায়মান হইয়া আপনাদের প্রতীক্ষা করিতেছেন"। শার্ঙ্গরব কহিলেন "নরপতিদিগের এরূপ বিনয় ও সৌজন্য দেখিলে সাতিশয় প্রীত হইতে হয় ও অত্যন্ত প্রশংসা করিতে ও সাধুবাদ দিতে হয়। অথবা ইহার বিচিত্র কি? তরুগণ ফলিত হইলে ফল ভরে অবনত হইয়াই থাকে ; বর্ষাকালীন জলধরগণ বারিভরে নম্রভাবই অবলম্বন করে; সৎপুরুষদিগেরও প্রথা এই, সমৃদ্ধিশালী হইলে অনুদ্ধতস্বভাবই হয়েন।

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এক অতি খল ব্যক্তি চিরকাল সংসারাশ্রমে থাকিয়া আপন সাধ্যানুসারে পরের অপকার ও হিংসা নানা প্রকারে করিয়া কালক্ষেপণ করিত। পরে অধিক বয়স্ হওয়াতে বলের হ্রাস হইতে লাগিল। তখন পূর্ব্বমত পরের অপকার ও কুব্যবহার করণে অশক্ত হইয়া দুষ্ট মনে বিবেচনা করিলেক যে, যদ্যপিও আমি প্রতিবাসী ব্যক্তির হিংসা করিতে পারি না, কিন্তু তাহাদিগের অমঙ্গল প্রার্থনা করিয়া থাকি, কিন্তু আমি মরিলে ইহাও হইবেক না; অতএব যাহাতে চিরকাল ইহাদিগের অপকার হয় এমত চেষ্টা করা উচিত। এই বিবেচনা করিয়া সংসার আশ্রম হইতে ব্যাঘ্র ভল্লুকাদিব্যাপ্ত নিবিড় বনে যাইয়া প্রবেশ করিলেক। তথায় এক ফকীর থাকে, ফকীর মনুষ্যকে দেখিয়া আশ্চর্য্য বোধ করিয়া জিজ্ঞাসা করিলেক "অহে বনপ্রবেশক তুমি কে?" সে কহিলেক "আমি খলপ্রধান, আপন শরীর ব্যাঘ্রকে ভোজন করাইব এই অভিপ্রায়ে আমি আসিয়াছি, আমার বৃত্তান্ত শুন আমি চিরকাল লোকের মন্দ ও হিংসা করিয়াছি, এইক্ষণে জরাগ্রস্ত হইয়াছি, কিন্তু স্বভাব ধর্ম্ম প্রতিপালনার্থে বিবেচনা করিয়াছি যে এই বনে আমার মাংস ব্যাঘ্রাদি জন্তুকে দিয়া ভোজন করাইব, কারণ ঐ ব্যাঘ্রাদি মাংস ভোজন করিয়া মাংসার্থী হইবেক, পরে গ্রামের ভিতর হইতে মনুষ্য ধরিয়া খাইবেক"।

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সাবিত্রী কহিলেন, " প্রভো ! আপনি যাহা কহিলেন আমি সকলি অবগত আছি ; এই সংসার সমুদায় মায়াময়, ভাই বন্ধু স্বামী প্রভৃতি কেহ চিরজীবী নহে, কালে সকলকেই কাল প্রাপ্ত হইতে হইবেক ; কিন্তু, আপনি সাক্ষাৎ ধর্ম্ম, আপনার অসাধ্য কিছুই নাই অতএব প্রার্থনা এই যে, সত্যবানের পরিবর্ত্তে আমাকে গ্রহণ করিয়া সত্যবান্‌কে জীবন দান করুন " । কৃতান্ত কহিলেন " পতিব্রতে সাবিত্রি ! আমি তোমার বাক্যে তুষ্ট হইলাম, সত্যবানের জীবন ব্যতীত তোমার অন্য যে প্রার্থনা থাকে বল ,, । সাবিত্রী মনে মনে স্থির করিলেন আমি সত্যবান্‌কে কখনই পরিত্যাগ করিব না, তবে ধর্ম্মরাজ আমার প্রতি অনুকূল হইয়াছেন, অতএব এই প্রার্থনা করি, পিতা অপুত্রক আছেন, তাঁহার বংশ লোপ না হয় ইহা প্রার্থনীয় বটে। সাবিত্রী মনে মনে এই সকল চিন্তা করিয়া উত্তর করিলেন, " প্রভো ! যদি মৎপ্রতি সদয় হইয়া থাকেন তবে আমার অপুত্রক পিতাকে পুত্র দান করিয়া পিতৃকুল উদ্ধার করুন ,, ।

যমরাজ সাবিত্রীর প্রার্থনানুসারে, অশ্বপতি ভূপতির পুত্র হওনের বরপ্রদান করিলেন, অর্থাৎ যেরূপে পুত্র হইবে তাহার পন্থা বলিয়া দিলেন।

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অতঃপর এ উপলক্ষে বিশ্ববল্লভ ও সুশীলাকে যে কঠোর যাতনা সহিতে হইয়াছিল তাহার বিষয় বর্ণনা করা দুঃসাধ্য। বলিতে গেলে কেবল খেদ বই আর কিছুই উপস্থিত হয় না। তাহাদিগকে প্রহারকরা, ও অনাহারে গৃহে বদ্ধরাখা অত্যাচার বলিয়া মানিতে হইবেক। যাহা হউক, তাহাদের উপরি সেই ব্যক্তির সর্ব্বতোমুখী প্রভুতা ছিল, সুতরাং যাহা ইচ্ছা করিতেন তাহাদের প্রতি তাহাই করিতে পারিতেন। আর তাঁহার প্রতিও তাহাদের যাদৃশ ভক্তি ও কৃতজ্ঞতা ছিল, তাহাতে তাহাদের এতাদৃশ যাতনা সকল সহ্যকরা কোনরূপে অনুপযুক্ত বলা যায় না। করুণাময়ী, সেই দুই শিশুকে যৎপরোনাস্তি ভাল বাসিতেন, ঐ সময়ে তিনিও হিত করিবার জন্য তাহাদিগকে জিজ্ঞাসা করিতে লাগিলেন "ভাল বিশ্ববল্লভ! ভাল সুশীলে! তোমরা কেন মিছা দায়ে দায়ী হইতেছ? আমার এক পরামর্শ শুন, এখানে আর কেহই নাই, তোমরা এ ঘটনার যথার্থ কথা কি, তাহা আমার সাক্ষাতে বল, আমি ইহার বিচার করিয়া যাহাতে তোমাদের ভাল হয়, তাহা করিতেছি" এই কথা শুনিয়া করিয়া, তাহারা পুনর্ব্বার সবিনয়ে অথচ দৃঢ়বাক্যে কহিতে লাগিল

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চারি ভ্রাতা দিগ্বিজয় করিয়া আসিলে পর, রাজা যুধিষ্ঠির রাজসূয় যজ্ঞ আরম্ভ করিলেন। ঐ যজ্ঞের নিমিত্ত এক সভা প্রস্তুত হইল। তাহা চারি ক্রোশ দীর্ঘে ও চারি ক্রোশ প্রস্থে, সমুদায়ে ষোল ক্রোশ চতুঃসীমা। আর ঐ যজ্ঞে ছোট বড় এক লক্ষ রাজার নিমন্ত্রণ হইয়াছিল, ও ঐ সকল রাজাদের নিমিত্ত স্বতন্ত্র স্বতন্ত্র বাসস্থান নির্ম্মিত হইয়াছিল, এবং তাঁহাদের সমভিব্যাহারী সৈন্য ও দাস দাসী ও পশ্বাদি থাকিবার জন্য স্বতন্ত্র স্বতন্ত্র স্থান প্রস্তুত হইয়াছিল। ইহা ভিন্ন অন্য লোক ও ব্রাহ্মণ পণ্ডিত ও ভিক্ষুক কত আসিয়াছিল তাহার সংখ্যা নাই। তাঁহাদেরও নিমিত্তে স্বতন্ত্র স্বতন্ত্র স্থান ও দাস দাসী নিয়োজিত ছিল। এবং যে পর্য্যন্ত যজ্ঞ সমাধা হয় নাই সে পর্য্যন্ত ভিক্ষুক ও নিমন্ত্রিত তাবৎ লোকের আহার প্রদত্ত হইয়াছিল। কথিত আছে, প্রতিদিন এক এক ঘণ্টায় লক্ষ লক্ষ লোক ভোজন করিয়াছিল, এবং কেহ অসন্তুষ্ট হয় নাই'

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কোন প্রান্তর মধ্যে এক মেষ চরিতেছিল, তথায় এক কাক উড়িয়া যাইয়া তাহার পৃষ্ঠে বসিল, ও ঠোকরাইতে লাগিল। ভেড়া পীড়িত হইয়া কাকের প্রতি কহিলেক, "যে অরে দুষ্ট কাক! আমি নির্বিরোধী, আর কাহারো হিংসা করি না, আর তোমার স্থানে কোন অপরাধ করি নাই, তবে কেন এই দীন হীন নিরীহ ব্যক্তিকে পীড়া দেও" কাক কহিলেক "আমি এই প্রকারে তাবৎ চতুষ্পাদ পশুর উপর আরোহণ করিয়া থাকি" ভেড়া কহিলেক "অন্য পশুর উপর চড়িয়া থাকিবে, কিন্তু কুক্কুরের উপর চড়িতে এতাবৎ ভরসা হয় না" কাক কহিলেক, "আমি স্থান বিশেষে উপদ্রব ও নম্রতা ও শিষ্টতা ব্যবহার করিয়া থাকি, অর্থাৎ ক্ষীণের নিকট পরাক্রম প্রকাশ করি, আর প্রবলের নিকট শিষ্ট হই।"

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এক মহৎ লোকের সন্তান এক ইতর লোকের পুত্রকে কটূক্তি করিল; কিন্তু ইতর লোকের সন্তান তাহা সহ্য করিয়া একটী কথাও কহিল না; সে ভাবিল, যে দুষ্ট ভাষা কহা অপেক্ষা সহিষ্ণুতা করা ভাল। এই আখ্যান এক জন শিক্ষক আপন শিষ্যকে জ্ঞাত করাইয়া কহিলেন "যে কহ দেখি বাপু, ইহার মধ্যে শিষ্ট কে?" শিষ্য কহিল "মহাশয়, আমার অল্প জ্ঞানে এই বুঝি, যে ইতর সন্তানের নম্রতাদ্বারা শিষ্টতা জানা গেল" গুরু বলিলেন, "ধন্য শিষ্য, এই বটে, কেননা দোষ গুণ বাক্য ও কর্ম্মের দ্বারা প্রকাশ হয়। দেখ, মহৎ কুলে উৎপন্ন হইয়া মিথ্যা ভাষা, চৌর্য্য, লম্পটতা ইত্যাদি নীচ ক্রিয়া করিতেছে, এবং নীচ কুলে উৎপন্ন হইয়াও মহৎ ক্রিয়া করিতেছে; অতএব জন্ম যথা তথা হউক কর্ম্ম উত্তম হইলেই ভাল।"

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আমাদিগের পিতা, মাতা, ভ্রাতা, ভগিনী প্রভৃতি পরিবারবর্গের প্রতি সদয় ও সদা অনুকুল হওয়া উচিত। দেখ, যখন আমরা নিতান্ত শিশু ও একান্ত নিরুপায় ছিলাম, পিতা মাতা আমাদিগকে খাওয়াইয়া পরাইয়া মানুষ করিয়াছেন এবং আমাদিগের নিমিত্ত কত যত্ন, কত পরিশ্রম, ও কতই বা কষ্ট স্বীকার করিয়াছেন। ফলতঃ তৎকালে তাঁহাদের তাদৃশী অনুকম্পা ও স্নেহপ্রবৃত্তি না থাকিলে আমরা কোন্ কালে কালগ্রাসে পতিত হইতাম। অতএব তাঁহাদিগের নিকট কৃতজ্ঞ হওয়া, তাঁহাদিগকে স্নেহ ও ভক্তি করা, সর্ব্বপ্রযত্নে তাঁহাদিগকে সন্তুষ্ট করিতে চেষ্টা করা ও সাধ্যানুসারে তাঁহাদিগের মঙ্গলচিন্তা ও হিতানুষ্ঠান করা আমাদিগের প্রধান ধর্ম্ম ও অবশ্য কর্ত্তব্য কর্ম্ম। যদি আমরা তাঁহাদিগের অনুরোধরক্ষায় ও আজ্ঞাপালনে পরাঙ্মুখ হই, তাহা হইলে পুত্রের কর্ম্ম করা হয় না।

ভ্রাতৃবর্গ ও ভগিনীগণ এক জননীর গর্ভে উৎপন্ন ও এক পিতা মাতার স্নেহ ও যত্নে প্রতিপালিত। তাহাদের জন্মাবধি একত্র ভোজন ও একত্র উপবেশন ; এই নিমিত্তই সকলে আশা করে তাহারা পরস্পরের প্রতি স্নেহী, অনুরাগী ও সদ্ভাবসম্পন্ন হয়

BENGALI, No. 1—*GENERAL.*

ইহা ভাবিয়া সারথি রাজাকে বলিলেন মহারাজ, তাহার চিন্তা কি, আমি আপনাকে অদ্য রাত্রেই বিদর্ভ নগরে লইয়া যাইব। রাজা এই কথায় সন্তুষ্ট হইয়া তখনি রথে অশ্ব যোজনা করিতে আজ্ঞা প্রদান করিলেন। সারথি আজ্ঞামাত্র অশ্বশালায় গমন করিয়া সর্ব্বাপেক্ষা কৃশতম দুই অশ্ব বাহির করিয়া আনিলেন। রাজা কৃশ অশ্ব দর্শনে সারথিকে অনুযোগ করিতে লাগিলেন। কিন্তু নল বলিলেন এই অশ্বই এই কর্ম্মের যোগ্য, হৃষ্ট পুষ্ট অশ্বের কর্ম্ম নহে। ইহা বলিয়া ঐ অশ্বদ্বয় রথে বন্ধন করিয়া বায়ুবেগে রথ চালাইতে লাগিলেন। ঋতুপর্ণ রাজা তাঁহার অসাধারণ রথ চালনা শক্তি দেখিয়া মনে মনে ভাবিলেন মনুষ্য মধ্যে কেবল নল রাজার অশ্বচালনবিদ্যা ভাল ছিল, এই সারথি সেই নলই বা হয়, অথবা তাঁহার স্থানে এই বিদ্যা শিক্ষা করিয়া থাকিবেক। ইহা ভাবিতে ভাবিতে তাঁহার উত্তরীয় বস্ত্র বায়ুতে উড়িয়া ভূমিতে পড়িল। তাহাতে তিনি সারথিকে শকট রাখিতে আজ্ঞা করিলেন। সারথি কহিলেন সেই বস্ত্র অনেক দূরে ছাড়িয়া আসিয়াছি। তাহা আনিতে হইলে অদ্য রাত্রে বিদর্ভ নগরে যাইতে পারিব না। ইহাতে রাজা নিরুত্তর হইলেন। নল রথ চালাইতে লাগিলেন, এবং রজনী প্রভাতা না হইতেই রথ বিদর্ভ নগরে উত্তীর্ণ হইল।

No. 2 — *GENERAL.* *

A wasp met a bee, and said to him, "Bee, can you tell me the reason that men are so ill-natured to me, while they are so fond of you? We are both very much alike, only that the broad golden rings about my body make me much handsomer than you are; we are both winged insects, we both love honey, and we both sting people when we are angry; yet men always hate me, and try to kill me, though I am much more familiar with them than you are, and pay them visits in their houses, and at their tea-table, and at all their meals: while you are very shy, and hardly ever come near them; yet they build you curious houses, thatched with straw, and take care of and feed you, in the winter very often: I wonder what is the reason." The bee said, "because you never do them any good, but on the contrary, are very troublesome and mischievous; therefore, they do not like to see you, but they know that I am busy all day long in making them honey. You had better spend less time in paying unwelcome visits, and more in endeavouring to make yourself useful."

* To be translated into the language in which the Examination is held—Civil Pass.

No. 2 — *GENERAL.*

Immediately the cadi himself ran, opened the door, and asked what they wanted. His venerable presence could not inspire them with respect. They insolently said to him, "You cursed cadi, you dog of a cadi, what reason have you to assassinate our master? What has he done to you?" "Good people," replied the cadi, "for what should I assassinate your master, whom I do not know, and who has done me no harm? My house is open to you; come, see, and search." "You bastinadoed him," said the barber; "I heard his cries not a minute ago." But once more, replied the cadi, "what harm could your master have done to me, to cause me to abuse him in that manner? Is he in my house? If he is, how came he in, or who could have introduced him?" "Ah! wretched cadi," cried the barber, "you and your long beard shall never make me believe what you say."

No. 2 — *GENERAL.*

One morning, being very sad, I opened the Bible upon these words, "I will never leave thee, nor forsake thee:" Immediately it occurred to me that these words were addressed to me, why else should they be directed in sueh a manner, just at the moment when I was mourning over my conditiou, as one forsaken by God and man? "Well then," said I, "if God does not forsake me, of what ill consequence can it be, or what matters it, though the world should forsake me, seeing, on the other hand that if I had all the world, and should lose the favour and blessing of God, there would be no comparison in the loss."

No. 2 — *GENERAL.*

Prince Assad took the purse of money which Amgiad had in charge, and went forward towards the city. He had not gone far in the first street, before he met a reverend old man with a cane in his hand; he was neatly dressed, and the prince took him for a man of note in the place, who would not put a trick upon him, so he accosted him thus, "Pray, my lord, which is the way to the market-place?" The old man looked on prince Assad smilingly, and said "Child! it is plain you are a stranger, or you would not have asked that question of me." "Yes, my lord, I am a stranger," replied Assad. The old man answered, "You are welcome then; tell me what business you have at the market-place."

No. 2 — *GENERAL.*

Having alighted from my horse, I went to the Magistrate's, kacharee, in order that I might see, with my own eyes, the manner in which criminal cases were settled in India. It was about 1 O' Clock when I reached the Court, and I was certainly surprised to see the great crowd of people, of all descriptions, who were waiting in the compound. On one side, I saw a group of Court officials in animated conversation with one another. On another, six or seven servants sitting down smoking; and near the gate, four Police-men dragging an unfortunate prisoner into the compound. Three of them were pulling him by a rope with which both his hands were tied, and the fourth followed with a stick with which he frequently gave the wretched man a severe blow. "Lord preserve me," said I, "from falling into the hands of a Bengali Police-man."

No. 2 — *GENERAL.*

As soon as the Daroghah heard of the robbery, he proceeded to the spot, and examined the whole of Mr. Ross's servants. They all denied having stolen the watch and chain; but it appeared that Mr. Ross, for some cause or other, had been very angry with his watchman, and had ordered his valet to get him another, on the following day. The valet himself, moreover, did not give clear answers to the questions that were put to him, and it appeared that both he and the watchman were absent for some time during the night. These two men, the Daroghah took into custody, though they persisted, in denying their guilt, and there was no proof. He therefore, according to his custom, stripped them, tied them to a post, gave each a dozen stripes with a large shoe, and ordered a Police-man to repeat the punishment every hour until the accused confessed.

No. 2 — *GENERAL.*

A flock of sheep was grazing in safety in an enclosure unprotected by the dogs, which were all asleep, and neglected by their master, who was lying under a shady elm. A wolf, tha was half starved, came to the fence, to take a view of them through the chinks, when a lamb, who had never been abroad, and whose experience was but small, entered into conversation with him. "What is it you want here?" said he. "A little, of this fresh tender grass," replied the wolf. "You know that nothing is more agreeable than to appease one's hunger in a flowery meadow, and to slake one's thirst at a limpid spring. I find plenty here both of the one and the other: what can one desire more?" "It is then true," replied the lamb, "that you abstain from the flesh of animals, and that a little grass will satisfy you.? If so, let us live like brothers and graze together." Immediately the lamb leaped over the enclosure into the meadow, where the wolf tore him in pieces, and devoured him.

No. 2 — *GENERAL.*

My brother put the bags into their place again; after which, one of the blind men said to him, "There is no need to lay out any thing for supper, for I have got as much victuals from good people as will serve us all three." At the same time he took out of his bag bread and cheese and some fruit, and putting all upon the table, they began to eat—the highwayman, who sat at my brother's right hand, picked out the best, and ate with them; but, whatever care he took to make no noise, Bacbac heard his chops going, and cried out, immediately:—"We are undone, there is a stranger among us:" and having said so, he stretched out his hand, and having caught hold of the highwayman by the arm, and cried out "thieves," fell upon him, and beat him soundly.

No. 2 — *GENERAL.*

He returned home again, full of grief and indignation and going into his mother's apartment said, "Ah! madam, you were right; instead of friends, I have found none but perfidious ungrateful wretches, who deserve not my friendship, whom I renounce, and promise you I will never see more." He resolved to be as good as his word, and took every precaution to avoid falling into the same inconvenience; taking an oath never to give an inhabitant of Bagdad any entertainment again while he lived. He drew the strong box, in which he had put the rents he had received from his estate from the place where he had placed it in reserve, and put it in the room of that he had emptied, and resolved to take out every day no more than was sufficient to defray the expense of a single person to sup with him.

No. 2 — *GENERAL.*

A bee observed a fly, that was frisking near her hive. "What business hast thou there?" said the bee in a furious tone. "How darest thou, vile animal, approach the queens of the air?" "You have great reason, truly," said the fly, "to be thus angry. Fools alone would keep company with such captious creatures as you are." "And why so?" said the bee; "no people are wiser than we; we have the most wholesome laws, and no republic is so well regulated as ours. We suck nothing but odoriferous flowers; and the honey that we make is as delicious as nectar; whilst thou doest nothing but buzz about, and subsistest on filth and nastiness." "We live as we can," replied the fly; "poverty is not a crime; but anger is. The honey that you make is sweet, but your heart is all bitterness; for, to be revenged on an enemy, you would destroy your own life; and in your rage, you do more mischief to yourself than to your adversary."

No. 3 — *GENERAL.*

1.—Speak louder, I have great difficulty in hearing and understanding you. I am somewhat deaf.

2.—A *chawkidar* has just come in from *Burhee* to say that a murder was committed there last night.

3.—Let him come in. I will examine him myself.

4.—Well *chawkidar*! When did you leave Burhee, how did you travel, and at what time did you arrive here?

5.—The *Thanahdar* sent for me last night at 10 o' clock. I left *Burhee* at midnight. I travelled on foot, and arrived at 10 o. c. this morning.

6.—You say a murder has been committed. If you know any of the particulars of the case, state them.

7.—I know nothing. The *Thanahdar* was to hold a preliminary investigation the morning after I left. The murderer had not been caught.

8.—Order my horse to be saddled at once. The Court is closed. Chaprassie! my *Shola* hat and riding whip? Be quick!

No. 3 — *GENERAL.*

1.—A horseman came from *Rampoor* last night at 11 o' clock,—what news did he bring?

2.—He brought a report from the Deputy Magistrate which he says is most important.

3.—Where is the report?—you have got it of course. Open it and read it.

4.—No sir! The horseman gave it to the *Nazir,* who has not yet come.

5.—Then he must be punished, as I gave special orders that all reports of importance should be brought to me, wherever I should be, at any time of the day or night.

6.—Here is the *Nazir,* he will answer for himself.

7.—*Nazir*! where is the report of the Deputy Magistrate of Rampoor, which you received last night?

8.—Here it is, Lord of Generosity. When it reached this slave, his master slept.

No. 3 — *GENERAL.*

1.—Do not call upon me at so early an hour as 8 o' clock A. M., I do not wish to see any one before 10 o' clock, unless it be absolutely necessary.

2.—You once told me, Sir, that if I had any report to make, to come to you at any hour of the day or night, wherever you might be.

3.—Certainly, if the matter regarding which you wish to speak to me is one of public importance, but not otherwise.

4.—Shall I make my report now, or wait until you come to Court.

5.—Not now—I have other business to transact which must be got through before the Court opens.

6.—Tell the bearer to bring me the two boxes of papers I left in my room.

7.—They have been already brought, and the clerk has come and awaits your orders.

8.—Tell him to sit down for a few moments. You may then retire. I shall be at Court precisely at 11 o' clock.

No. 3 — *GENERAL.*

1.—Why did you not come this morning when I sent for you?—I wished particularly to see you.

2.—I had such a severe pain in my stomach that I could not move.

3.—You have made this excuse so often on similar occasions, that I do not now believe you.

4.—Sir, I never told a lie in my life, and were I to try I do not think I should succeed. The dignity of the Presence would not permit.

5.—You are fined $4\frac{1}{2}$ annas and if you commit a like offence in future, you shall be dismissed.

6.—I am sorry to have displeased your Honor, and I hope for your pardon.

7.—Speak the truth, and be attentive to your duty—and you will find me a very good and indulgent master.

8.—By your Lordship's favor the humblest slave may be exalted. If this time the criminal be pardoned, he will not again offend the majesty of the Judge.

No. 3 — *GENERAL.*

1.—Can you tell me if there has been much rain in the interior?

2.—Yes Sir—a very great deal. The landholders were beginning to be afraid that the crops would be destroyed.

3.—How would that injure the landlord? The cultivator is the person who would suffer.

4.—Certainly, *he* would suffer most; but if he loses every thing, of course he cannot pay his rent.

5.—Is not the landholder able to recover his rent by law?

6.—Yes; he can seize the unfortunate cultivator's property and sell it.

7.—Is that course frequently followed.

8.—Never by a good landlord—though there are many who do so in Bengal. There is no greater blessing to the *raiyats* in Bengal than a good landlord, for the power of the landlord to make his tenantry happy or miserable is very great.

No. 3 — *GENERAL.*

1.—Will you be good enough to sit down until the Moonshi comes?

2.—Moonshi Sahib, this gentleman has some valuable information to give. Take his statement down in Hindoostani, exactly as he makes it.

3.—Very good Sir, permit me to go for my pens, penholder, ink, paper, and spectacles. I shall not be an instant absent.

4.—I hope my Lord, that you will not let any native know who your informant is, as, were it known, I might lose my life.

5.—Make your mind quite easy. I am a very discreet person, and the Moonshi Sahib is most trustworthy.

6.—I shall tell you all I know my Lord. You can then do as you like.

7.—Chuprassie! go and tell the Moonshi, that I have been waiting for him a long time.

8.—I see him coming your Highness. He is not a bow-shot, from this, and will be here in the twinkling of an eye.

No. 3 — *GENERAL.*

1.—Where is the *Barkandaz* who brought the report of the robbery from the *Thanahdar* of *Sarkahpoor*?

2.—He has gone to eat his dinner; but he left word with the *Nazir* that he would be back in a few moments.

3.—I distinctly told him to wait until I had decided this case. These people are very disobedient.

4.—Shall I go and call him? I know his house. It is not one hundred and fifty yards from the gate of the Court house,

5.—Yes. In the meantime *Sir-rishtahdar*, will you be good enough to read this Report? Read it slowly and distinctly that I may understand every word.

6.— Cherisher of the poor,—peace and safety! From intelligence received from a trustworthy informer, the servant of the servants of His Highness, ascertained that the house of *Gokul*, the Milkman, was to be robbed—

7.—Stop! You read much too fast. I have not been long in the country, and, therefore, I am not well acquainted with your language.

No. 3 — *GENERAL.*

1.—When I ask you a question, I desire a reply; whereas you have put to me another question in return.

2.—I did not mean to be disrespectful. It is the habit of the people of this country to do so.

3.—I wish to know if you did, or did not, carry my orders to the *Thanahdar* last night at 10 o' clock when you received them?

4.—No Sir! I did not. I felt unwell, I had a severe head-ache, but I went this morning at sun-rise.

5.—Had you informed me of this of your own accord, I should have excused you. Now you shall be fined 12 *anahs*.

6.—I assure you, Sir, what I say is perfectly true. *Ram Gopal* will bear witness for me.

7.—Your fault is not that you told a lie; but that you attempted to conceal the truth.

8.—Your slave is guilty. Pardon him, Cherisher of the poor.

No. 3 — *GENERAL.*

No. 1.—What is all this noise about? The business of the Court must not be interrupted in this manner.

2.—*RamDeen* and one of the Chaprassies are fighting; and though the Jemadar has interfered, they will not be quiet.

3.—Bring them both into Court this moment.

4.—This Chaprassie, Sir, struck me several blows with a thick stick. See the wounds on my head and arm.

5.—Make out a charge of assault and I shall investigate the case at once.

6.—Now state your case clearly; but in as few words as possible.

7.—I am a poor man—my house is at *Doomree*, a village about 10 kos from this place. My father died last Doorga Pooja.

8.—Ask him a few questions. He will take hours to get to the end of his story.

No. 3 — *GENERAL.*

1.—When did you leave *Tulsipoor*, and when did you arrive here?

2.—I left *Tulsipoor* at 10½ o' clock, last night Sir. The Magistrate sent for me to his own house at 9 o' clock, and told me that if I delivered this letter to you before 8 o' clock this morning, I should be well rewarded.

3.—I did not receive it until a quarter before 9 o' clock, I cannot give you any remuneration.

4.—I pray you to make enquiries, Sir; I entered your gate exactly as the clock was striking seven. The servants said you were in bed, and asleep.

5.—I shall do so. Did you meet any rebel horsemen on the road?

6.—No. The villagers at *Jungipoor* told me to be cautious, as some were encamped two miles off the road.

7.—*Ram Deen*! tell me exactly at what hour this man gave you this letter?

8.—What he has stated, Sir, is perfectly correct. If he has been promised a reward he is entitled to it.

9.—Here! Take this bag, it contains 58 rupees 14 *anahs* and 6 pies.

ARABIC, No. 1 —*HIGH PROFICIENCY.*

قال ابو جعيد - ايها الناس هذ ايوم له ما بعده - و قد عاينتم قربه وبعده - ولن تنالوا الجنة الا بالصبر على المكاره - وبالله ما يدخلها من هو في الجهاد كاره - و لله في عرض السموات جنة محفوفة بالمكاره - و اعلى الدرجات درجة الشهاده - فارضوا عالم الغيب و الشهاده - وهذا الجهاد قد قام على ساقه - و بدا الشقاق في اسواقه - و اختفى نفاقه في انفاقه - اما انتم اصحاب نبي العصر ؟ - أ ا يستم من الثبات و النصر؟ بشروا روح المصطفى بثباتكم - و قدموا العزم بصفاء نياتكم - و اياكم تولون الادبار - فتستوجبوا غضب الجبار - اما و الذي قدر الاقدار - و اجرى الفلك الدوار - وكل شيء عنده بمقدار - لقد تزينت لكم الحور العين - بايديهن اباريق و كاس من معين - فمن طلب دار البقا - هان عليه اليوم ما يلقى - فصححوا طلبكم - تنالوا ربكم - و حققوا حملتكم - تنالوا بغيتكم - و اطعنوا الصدور - تنالوا الحور - و شرعوا الاسنة - تنالوا الجنة - واعتمدوا على الصبر - يكتب لكم الاجر - بشروا المومنين بحسن عملكم - و اياكم ان تضلوا عن سبيلكم - لا توافقوا الكفار في جهلهم - و اعدلوا عن طبق قولهم - و وافقوا من سبق من اسلافكم - في فعلكم *

ARABIC, No. 1—*HIGH PROFICIENCY.*

ثم انهما لم يزالا على ذلك الى ان دخل الليل فكان في ذلك اليوم احسن من اليوم الاول فلما اقبل الليل مضت الجارية الى مرقدها و لم يبق عند شركان الا الجواري فالقى نفسه على الارض و نام الى الصباح فاقبلت عليه الجواري على عادتها بالدفوف و آلات الطرب فلما رآها نهض و جلس و اخذنه و مشين به الى ان وصلوا الى الجارية فلما رأته نهضت قائمة و اخذت بيده و اجلسته الى جانبها و سألته عن مبيته فدعا لها بطول البقاء فاخذت العود و انشدت تقول • شعر •

لا تركنن الى الفراق • فانه مُرّ المـــذاق

الشمس عند غروبها • تصفر من الم الفراق

فبينما هما على هذه الحالة و اذا هما بضجة و رجال متزاحمين و بطارقة بايديهم السيوف مسلولة تلمع و هم يقولون بلسان الرومية وقعت عندنا يا شركان فايقن بالهلاك فلما سمع شركان هذا الكلام قال في نفسه و الله لقد عملت هذه الجارية الحيلة و امهلتني الى ان جاءت رجالها وهم البطارقة الذين خوفتني بهم •

ARABIC, No 1 —*HIGH PROFICIENCY.*

قيل ان ثعلبا و ذئبا الفا وكرًا فكانا يأويان اليه مع بعضهما و يبيتان فيه وكان الذئب قاهرا للثعلب فلبثا على ذلك مدة من الزمان فاتفق ان الثعلب اشار على الذئب بالرفق و ترك الفساد و قال له اعلم ان دمت على عتوك ربما سلط الله عليك ابن ادم فانه ذو حيل و مكر و خداع يصيد الطير من الجو و الحوت من البحر و يقطع الجبال وينقلها من مكان الى مكان و كل ذلك من حيله و مكره فعليك بالرفق والانصاف وترك الشر والاعتساف فانه اهنى لعيشك فلم يقبل الذئب قوله و اغلظ له الرد و قال له ما لك و الكلام في عظيم الامور و جسيمها ثم لطم الثعلب لطمة فخر منها مغشيا عليه فلما افاق ضحك في وجه الذئب و اقبل معتذرا اليه من الكلام الشين قائلا له هذين البيتين • شعر •

ان كنت قد اذنبت ذنبا سالفا • في حبكم و اتيت شيأ منكرا
انا تائب عما جنيت وعفوكم • يسع المسيء اذا اتى مستغفرا

فقبل الذئب عذره و كف عنه اشراره •

[illegible]

في [illegible] بن [illegible] بن [illegible] في مصر صباح [illegible] سنة
وكان سبب [illegible] و [illegible] جمعه و [illegible] و [illegible] برسبين
[illegible] الحضرة [illegible] مع [illegible] و [illegible]
[illegible] في [illegible] سنة [illegible] و [illegible] و [illegible]
لكن [illegible] في قصد [illegible] و [illegible] و [illegible]
[illegible] نفسه خوفاً [illegible] البلاد من خروج [illegible] لكن قد حدث
له [illegible] في جانب [illegible] بسبب [illegible] في [illegible] -
[illegible] في [illegible] سنة [illegible] و [illegible] في [illegible] من [illegible] الدين [illegible]
[illegible] و [illegible] و [illegible] و [illegible] و [illegible] و [illegible] و [illegible] و [illegible]
[illegible] الدين [illegible] و [illegible] و [illegible] و [illegible] و [illegible] و [illegible]
السلطان صلاح الدين قدس الله روحه [illegible] الناس [illegible] في هذه
الدفعة و ما خرجت مع عمي باختياري و هذا معنى قوله تعالى و
عسى أن تكرهوا شيئاً و هو خير لكم - و كان شاور لما احس بخروج
الفرنج الى مصر على تلك القاعدة سير الى اسد الدين يستدعيه و
يستنجده فخرج مسرعاً و كان وصوله الى مصر في شهر ربيع الاول
سنة ٥٦٤ ه

ARABIC, No. 1 —*HIGH PROFICIFNCY.*

قال ابن شداد ثم ان الفرنج جاءهم الامداد من داخل البحر و استظهروا على الجماعة الاسلامية بعكّا و كان فيهم الامير سيف الدين علي بن احمد المعروف بابن المشطوب الهكّاري و الامير بهاء الدين قراقوش الخادم الصلاحي و ضايقوهم اشدّ مضايقة الى ان غلبوا على حفظ البلد فلما كان يوم الجمعة سابع عشر جمادي الاخرة من سنة ٥٨٧ خرج من عكّا رجل عوّام و معه كتب من المسلمين يذكرون حالهم و ما هم فيه و انهم قد تيقنوا الهلاك و متى اخذوا البلد عنوة ضربت رقابهم و انهم صالحوا على ان يسلموا البلاد و جميع ما فيه من الالات و العدة و الاسلحة و المراكب و مايتى الف دينار و خمسمائة اسير مجاهيل و مائة اسير معينين من جهتهم و صليب الصابوت على ان يخرجوا بانفسهم سالمين و ما معهم من الاموال و الاقمشة المختصة بهم و ذراريهم و نسائهم و ضمنوا للمركيس لانه الواسطة في هذا الامر اربعة الاف دينار و لما وقف السلطان على الكتب المشار اليها انكر ذلك انكارا عظيما و عظم عليه هذا الامر و جمع اهل الراى من اكابر دولته و شاورهم فيما يصنع *

ARABIC, No. 1—*HIGH PROFICIENCY.*

ثم انهما لم يزالا على ذلك الى ان دخل الليل فكان فى ذلك اليوم احسن من اليوم الاول فلما اقبل الليل مضت الجارية الى مرقدها و لم يبق عند شركان الا الجواري فالقى نفسه على الارض و نام الى الصباح فاقبلت عليه الجواري على عادتها بالدفوف و آلات الطرب فلما رآها نهض و جلس و اخذنه و مشين به الى ان وصلوا الى الجارية فلما رأته نهضت قائمة و اخذت بيده و اجلسته الى جانبها و سألته عن مبيته فدعا لها بطول البقاء فاخذت العود و انشدت تقول * شعر *

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PERSIAN, No. 1 —*HIGH PROFICIENCY.*

اورده‌اند که زاهدي متورع از بهر قربان گوسفندی فربه بخرید و رسني در گردن او کرده بجانب صومعهٔ خود میکشید در راه طایفهٔ طراران ان گوسفند را دیده دیدهٔ طمع بکشادند و کمر مکر و فریب بر بستند و در راه زاهد ایستادند مکاران گرگاني را قوت سبعی در حرکت امده نمي توانستند که پلنگ وار روی بروي ان شکار را بچنگ ارند لاجرم روباه بازي اختیار کرده خواستند که زاهدرا خواب خرگوشي دهند و بعد از تامل بسیار راي همه بر نوعی از حیله قرار گرفت و متفق شدند که زاهد ساده دل پاک طینت را بدان فریب داده گوسفند بدست ارند پس یک تن از پیش او در امد و گفت اي شیخ این سگ را از کجا می اري و دیگري بدو بگذشت و گفت این سگ را کجا میبری سیوم از برابر پدید امد و گفت اي شیخ مگر عزیمت شکار داري که سگ بر دست گرفتهٔ یاري دیگر از عقب برسید و گفت ای شیخ این سگ را بچند خریدهٔ و همچنین یک یك از اطراف و جوانب روي بشیخ نهاده بدین نمط افسون میخواندند و بهمین نسق حرفی میراندند *

چشمش بعشوه ره زده و لب خوانده افسونی دگر
دل مي برند از عاشقان هریک بقانونی دگر

PERSIAN, No. 1 —*HIGH PROFICIENCY.*

منقول است که منصور بن نوح را که والي ممالک خراسان بود وجع مفاصل روي نمود که معظم اطبای ان زمان زبان باعتراف به عجز از علاج ان کشودند و بر قصور از تدبیر ان عارضه اقرار نمودند - رای ارکان دولت بران قرار یافت که با محمد ذکریا رازي که راز دان قوانین علاج و صلاح مزاج بود مشورت نمایند - کسی باحضار او فرستادند چون بکنار قلزم رسید از رکوب سفینه انکار نمود تا اورا دست و پای بسته در کشتي انداختند چون از دریا عبور کرده بپادشاه رسید انواع تدبیرات لائقه و تصرفات فائقه به عمل اورد و هیچ کدام از سهام تدبیر بر هدف مقصود نیامد * بیت *

از قضا سرکنگبین صفرا فزود * روغن بادام خشکي مي نمود

بعد ازان با پادشاه گفت هر چند معالجات جسماني نمودم نفعي بران مترتب نشد اکنون تدبیری نفساني مانده اگر از مزاولت ان نجاهي حاصل شد فبها و الا یاس کلي خواهد بود - پس پادشاه را تنها به حمام برد و مقرر نمود که دیگري در نیاید وبعد ازان که حرارت حمام در بدن پادشاه مشتعل شد با کارد کشیده در برابر او امد و بانواع فحش زبان کشاد و گفت به همین کارد از تو انتقام خواهم نمود پادشاه را نائرهٔ غضب اشتعال یافت وبی اختیار از جای برجست محمد ذکریا درحال بیرون دوید و از خراسان بیرون امد پس پادشاه صحت کلي یافت *

PERSIAN, No. 1 —*HIGH PROFICIENCY.*

اورده اند که وقتي که لشکر حبشه بر ولايت يمن مستولي شدند
و سيف ذي اليزن بضرورت جلا کرده و پناه با نوشيروان برده ازو
مدد طلبيد نوشيروان بفرمود تا جمعي را از دزدان و عياران و اهل
فتنه که در زندان بودند سلاح داده همراه او ساختند و ايشان هزار
وهشت صد تن بودند - پس سيف ذي اليزن با ان‌مردان درکشتي
نشست - چون بساحل رسيدند ازکشتي بيرون امدند سيف بفرموده
تا تمام کشتي‌ها به شکستند و مجموع طعام ها را بريختند و گفت اي
ياران درمملکت يمن درامديم و با دشمنان حرب مي بايد کرد حالا
شما در ميان دو کار افتاده ايد نيک تامل کنيد که درين اوقات
غالب مي بايد شد يا کشته مي بايد گشت - بضرورت ان‌گروه دل
از جان برگرفته مردانه بکار درامدند و ان مردم اندک بر بسياري
لشکر حبشه غلبه کردند - پس مرد کارزار بايد که ترس بخود راه ندهد
که رستم دستان گفته است که اگر هزار زخم بر من ايد دوست تر
دارم که بر بستر بخواري بجايد مرد

بنام نکو کشته گردم رواست * مرا نام بايد که تن مرگ راست

PERSIAN, No. 1 —*HIGH PROFICIENCY.*

و این مثل برای ان اوردم تا بدانی انچه بفرزندان تو رسیده در مکافات انست که با بچگان دیگران کردهٔ و ایشان همین جزع و اضطراب در میان اورده باشند که تو اوردهٔ و باز بضرورت همه صبر پیش گرفته باشند پس چنانچه دیگران بر رنج تو صبر کرده باشند تو نیز بر رنج دیگران صبور باش - شیر گفت این سخن را بحجت و برهان موکد گردانید خاطر نشان من کن - شغال گفت عمر تو چند است ؟ جواب داد که چهل سال - شغال فرمود که درین مدت دراز قوت تو از چه چیز بوده است ؟ گفت از گوشت وحوش و آدمیان که شکار میکردم شغال گفت پس ان جانوران که تو چندین سال از گوشت ایشان غذا ساختهٔ ایا پدر و مادر نداشتند و عزیزان ایشان را سوز مفارقت ودردمهاجرت در جزع و فزع نیاورده بود ؟ اگر ان روز عاقبت این بدیده بودی و از خون ریختن اجتناب نموده دریغوقت این واقعه روی ننمودی و بهیچ حال چندین حادثه پیش نیامدی -

تو ناکرده بر خلق بخشایشی * کجا یابی از خویش اسایشی

چو دلها زبیمت بنالد همی * که برجان ریشت نهد مرهمی

و اگر همین سیرت را ملازمت خواهی نمود و بر همین صفت خونخوار و جفاکار خواهی بود اماده باش که ازینها بسیار خواهی دید - و تا وقتی که خلق از توخائف باشند بوی امنیت واسایش نخواهی شنید - اخلاق خود را برفق ومرحمت اراسته گردان و گرد ازار جانوران و ایذای این و ان مگرد *

OORDOO, No. 1 —*HIGH PROFICIENCY.*

کہتے ہین کہ کسو پادشاہ نے دربار عام کیا اور ادنا اعلا کو حکم دیا کہ جسکا جي چاہے چلا اوے کوئی روک ٹوک نہ مچاوے - چنانچہ سب چھوٹے بڑے جمال جہان ارا پادشاہ کا دیکھنے جاتے اور روشنی سے تخت اور چھتر کي انکھون مین نور پاتے * مصرع * انکھین روشن ہون جو دیکھین پادشاہونکا جمال * ایک بوڑھے نے اُن مین سے بات کہني شروع کي - بولا کہ جو کوئی پادشاہ کے دیدار سے سرفراز ہو ضرور ہی کہ تحفہ سوغات یا ستھرا پیشکش حضور مین گذرانے - سو میرا ہاتھہ تو سونے روپے کے گنج تک نہین پہنچتا لیکن دانائي کے جواہر خانے سے موتي بیش قیمت جو لایق پادشاہون کے ہی چاہتا ہون کہ سلطان کي دربار مین نچھاور کرون - اور پادشاہ نے حکم کیا کہ گوہر سخن کي قدر و قیمت ہمارے مہرباني اور قدردانيِ کے بازار مین سب جنس سے زیادہ ہی لا تیرے پاس کیا ہی - پیر مرد نے ہاتھہ جوڑ کر یہہ التماس کیا کہ جہان پناہ ! شک اور یقین مین چار اُنگل سے زیادہ تفاوت نہین - چاہئے کہ جو کچھہ دیکھے اُسے مقرر ٹھیک جانے اور جو کانون سے سنے اُسکے بیچ اور جھوٹھہ مین شک اور شبہہ رکھے کہ شاید دروغ ہو * مصرع * سنے سے دیکھنے کا بڑا اعتماد ہی *

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اس عرصے میں شاهزادہ جان عالم وہ وادي پر خطر میدان سراسر ضرر کو طی کر متصل قلعۂ ساحر جہان انجمن آرا قید تھي پہنچا - عجیب معلق قلعہ تھا زمین سے چار پانچ گز بلند ایک تختہ کمہار کے چاک کي طرح باین سرعت گردش میں تھا کہ نگاہ کام نکرتي تھي انکھ کی پتلي اتنا جلد نہ پھرتي تھي - بلند ایسا کہ دیکھنے میں پگڑي گرتي تھي - جان عالم وہاں ٹھہرا وہ قلعہ بھی حرکت سے ساکت ہوا اس وقت مفصل نقشہ معلوم ہوا کہ قلعہ ہی جواہر نگار با زیب و زینت بسیار دروازے چار ہیں - برج گنے نہیں جاتے ہزار در ہزار ہیں - کمند فکر اسکي بلندي کے رو برو کوتاہ ہي - ہر طرف سے مسدود راہ ہی - جہاں جان عالم کھڑا تھا زمرد کا بنگلہ نظر آیا اسمیں سے آواز آئی کہ اي اجل رسیدہ کیوں ملک الموت کو چھیڑتا ہی - زندگی سے منھہ پھیرتا ہی - مجھے تیرے حسن و صورت پر رحم آتا ہی جلد یہاں سے جا خطاے اول عرض خوبی شکل و شمائل معاف کی وگرنہ باین شدائد و خواري قتل کرونگا کہ اسمان تیرے حال پریشان پر خون روئے گا - ساکنان زمین کو گوشت پوست ہڈیوں کا پتا نہ ملیگا - بادشاہ تیرے غم میں جان کھوئیگا - اس دشت کي خاک تیرے لہو سے رنگین ہوگي - روح تا حشر خواب مرگ میں آرام سے نہ سوئے گي *

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چوتھے روز یارون نے شاهزادے سے کہا کہ تم همیشہ توکل کا دم مارتے هو اور کام تسلیم و رضاے الهي کے حوالے کرتے هو اب اگر تمهین اِس وصف سے بهرہ هی همارے لئے متوجہ هو۔ شاهزادہ اُنکي بات مان کر عالی همتي اور توکل درست سے شهرکي طرف چلا قضارا اس ملک کے بادشاہ کی وفات هوئی تهي لوگ سوگوار تهے تماشا دیکھنے کے ارادے سے بادشاہ کے محل کی طرف گیا اور ایک طرف چپکا بیٹھا۔ دربان نے دیکھا کہ تمام لوگ روتے هین اور ایک ادمي کونے مین چپ بیٹھا هی اور انکے ساتھہ ماتم مین شریک نہین۔ سوچا کہ شاید یہہ کوئی جاسوس هوگا۔ اسلئے اُسے سخت سست باتین کہین۔ بادشاهزادہ غصے کی اگ کو صبر کے پانی سے بجھا چپ هو رها۔ جب جنازہ بادشاہ کا لیگئے اور دیوان عام خالي هوا وہ اِدهر ادهر تکنے لگا دربان پھر اسکے پاس آیا اور اسے پکڑ کے قید کیا۔ جب رات هوئی اور شاهزادے کي خبر یارون کو نہ پہنچي اپسمین کہنے لگے کہ بیچارے نے مدار کار اپنا توکل پر رکھا تها تجربے کے وقت جب اسے کچھہ فائدہ ندیکھا هماري رفاقت سے کنارہ کیا۔ کاش هم اسکو یہہ تکلیف ندیتے *

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کسو عزیز نے ایک حکیم سے پوچھا کہ اگر مین پادشاہ کي مجلس
مین رهون اور وہ دوسرے سے سوال کرین درست هی کہ مین جواب
کہون ؟ فرمایا نہین تو جواب ندے کہ یہہ نشان بیوقوفي کا هی -
اس لئے کہ تو نے سوال کرنیوالے کو بے شعور بنایا - یعنے اُسکو اتنا فہم
نہ تہا کہ کس سے سوال کیا چاهئے - اور جواب دینیوالے کو بھي تو
نے نادان ٹہرایا - کہ وہ لیاقت اس سوال کے جواب کي نرکہتا تہا
جو تو بیچ مین ٹپ دیسي بول اُٹہا - اور سواے اس حماقت کے
اس حرکت مین اور بھي ایک وسواس هی - کہ اگر سلطان برسر
دربار ڈانٹ کر فرماوے کہ تجھہ سے تو مین نے نہین پوچھا اس
وقت کیا جواب تجھہ سے بن اویگا - مگر هونٹہہ چاٹ کر رہ جاویگا -
ناحق کي شرمندگي بات کي بات مین اٹہاویگا - ایسا کون سا حیلہ
کریگا جو انکہین سامنے کرکے عرض کریگا - اور اگر کئي ادمیون سے
مخاطب هوکر پوچھین کہ ایک انکے درمیان تو بھی هووے - تو بھي
جواب دینے مین ابتدا مت کر کیونکہ وهي ساتہہ والے تیرے مدعي
بن جاوینگے اور تیرے سخن کو عیب لگاوینگے - بلکہ تاخیر کر جب
تک وہ سب جواب دے لین اور تو اُنکے کلام کا عیب و هنر دریافت
کرلے - سب سے پیچھے جو بات تیرے خیال مین اوے - اور اُنکے
سخن سے بہتر پاوے - تو شوق سے کہہ - نہین تو چپکا بیٹھا رہ *

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وہ بولا اسي شہر میں ایک شخص تھا مجسّن نام نہایت اہل دول مرفہ حال - صاحب علم و فضل جامع ہر کمال - طبیب اور ادیب بیبدل - سخن سنج لطیفہ گو بر محل - کمالات میں یگانۂ روزگار - تجارت میں نامور ہر دیار - سو سو جہاز ایک ایک بار تجارت کو جاتا تھا - نصیب ایسا تھا مٹي کو چھوتا سونا ہاتھہ اتا تھا - کسیطرح کا خواہش مند بجز فرزند ارجمند نہ تھا - شب و روز اسکا خیال تھا - مدام فرحت میں یہہ ملال تھا - خوش قسمتوں کی دعا جاد قبول ہوتي ہی - تمناے دل حصول ہوتي ہی - پچھتر برس کے سن میں اللہ نے بیٹا عنایت کیا حسب دلخواہ - صورت میں غیرت ماہ - بہت شادمان ہر گرم پرورش تھا - جب بارہ برس کا ہوا بسبب طبع رسا - و تعلیم استادان با ذکا - جمیع علوم اور ہر فن میں کامل ہوا - درس دینے لگا - تیرھویں سال باپ سے سفر کی اجازت چاہی کہ تجارت میں کوئی دقیقہ باقي نرہ جاے - مجسّن نے کہا اپنا بھي یہي قصد تھا مگر چندے توقف شرط ہی - اسنے عرض کي حضور عمر طبعي کو پہنچے مسن ہیں - ندوي کے سیاحت کے دن ہیں - چاہتاہوں کہ اپ کي بقید حیات سفر کو جاؤں - جودت طبع دیکھاؤں - اخر مجسّن نے دس بارہ جہاز پر متاع و مال پندرہ بیس رفیق قدیم دیانت دار امانت شعار ہمراہ کر رخصت کیا ٭

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तत्रादौ ब्रह्मपरम्परया प्राप्तं वेदं वेदव्यासो मन्दमतीन्मनुष्यान् विचिन्त्य तत्कृपया चतुर्धा व्यस्य ऋग्यजुःसामाथर्वाख्यांश्चतुरो वेदान् पैलवैशम्पायनजैमिनिसुमन्तुभ्यः क्रमादुपदिदेश ते च स्वशिष्येभ्यः। एवं परम्परया सहस्रशाखो वेदो जातः। तत्र व्यासशिष्यो वैशम्पायनो याज्ञवल्क्यादिभ्यः स्वशिष्येभ्यो यजुर्वेदमध्यापयत्। तत्र दैवात् केनापि हेतुना क्रुद्धो वैशम्पायनो याज्ञवल्क्यं प्रत्युवाच मदधीतं त्यजेति। स योगसामर्थ्यान्मूर्त्तां विद्यां विधायोद्वमाम। यान्तानि यजूंषि गृह्णीतेति गुरुक्ता अन्ये वैशम्पायनशिष्यास्तित्तिरयो भूत्वा यजूंषि अभक्षयन्। तानि यजूंषि बुद्धिमालिन्यात् कृष्णानि जातानि। ततो दुःखितो याज्ञवल्क्यो सूर्य्यमाराध्यान्यानि शुक्लानि यजूंषि प्राप्तवान्। तानि च जाबालगौधेयकाण्वमाध्यन्दिनादिभ्यः पञ्चदशशिष्येभ्यः पाठितवान्।

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ब्रह्मैको जाते जाते विद्यां वदति। ब्रह्मा सर्व्वविद्यः सर्व्वं वेदितु-मर्हतीति। अस्यायमर्थः। ब्रह्मनामक एक ऋत्विक् जाते जाते तदा तदोत्पन्ने यज्ञे प्रस्तुते प्रवर्ग्यादिकर्म्मणि विद्यामनुज्ञां वदति। स च ब्रह्मा वेदत्रयोक्तसर्व्वकर्म्माभिज्ञः। तस्माद्योग्यतां दृष्ट्वा तत्तदनुज्ञातुं सति प्रमादे समाधातुं च समर्थ इति। तच्च सामर्थ्यं छन्दोगा आमनन्ति। एष एव यज्ञस्तस्य मनश्च वाक्च वर्त्तनी, तयोरन्यतरां मनसा संस्करोति ब्रह्मा वाचा होताध्वर्यु-उद्गातान्यतरामिति छन्दो यज्ञः प्रमादराहित्याय मनसा सम्य-गनुसन्धेयः वाचा च वेदत्रयोक्तमंत्राः पठनीयाः, तत्र होत्रादयस्त्रयो मिलित्वा वाङ्मयं यज्ञमार्गं संस्कुर्वन्ति। ब्रह्मा त्वेकएव मनोरूप-यज्ञमार्गं छन्दमपि संस्करोति तस्मादस्यास्ति सामर्थ्यमिति॥

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चक्रवरोऽपि तान् भयव्याकुलितान् विज्ञायेदमाह । भो भो श्वापदाः किं यूयं मां दृष्ट्वैवं संत्रस्ता व्रजथ। तन्न भेतव्यं। अहं ब्रह्मणाद्य स्वयमेवाकार्य्याभिहितः। यत् श्वापदानां मध्ये कश्चिद्राजा नास्ति तत् त्वं मयाद्य सर्व्वश्वापदप्रभुत्वेऽभिषिक्तः ककुद्रुमाभिधः। ततो गत्वा क्षितितले तान् सर्व्वान् परिपालयेति। ततोऽहमत्रागतः। तन्मम छत्रछायायां सर्व्वैरेव श्वापदैः सदैव वसितव्यमिति। अहं ककुद्रुमो नाम राजा त्रैलोक्ये श्वापदराजा संजातः। तच्छ्रुत्वा ते श्वापदाः सिंहपुरःसराः स्वामिन् प्रभो समादिशेति वदन्तस्तं परिवव्रुः। अथ तेन सिंहस्यामात्यपदवी प्रदत्ता। व्याघ्रस्य च शय्यापालत्वं। दीपिनस्ताम्बूलाधिकारः। करिणः प्रतीहारित्वं। वानरस्य छत्रधारत्वं। ये चात्मीयजातास्तैः सहालापमात्रमपि न करोति। शृगालाः सर्व्वेऽप्यर्द्धचन्द्रं दत्वा निःसारिताः। एवं तस्य राजक्रियायां वर्त्तमानस्य ते सिंहादयो मृगान् व्यापाद्य तत्पुरतः प्रक्षिपन्ति। सोऽपि प्रभुधर्म्मेण सर्व्वेषां तान् विभज्य प्रयच्छति। एवं गच्छति काले कदाचित् तेन समागतेन दूरदेशे शब्दायमानस्य शृगालवृन्दस्य कोलाहलोऽश्रावि। तं शब्दं श्रुत्वा पुलकिततनुरानन्दाश्रुपरिपूर्णनयन उत्थाय तारस्वरेण विरोतुमारब्धवान्। अथ ते सिंहादयस्तमाकर्ण्य तारस्वरं शृगालोऽयमिति मत्वा सलज्जमधोमुखाः क्षणमेकं स्थित्वा मिथः प्रोचुः। भो वाहिता वयमनेन क्षुद्रशृगालेन तद्बध्यतां बध्यतामिति। सोऽपि तदाकर्ण्य पलायितुमिच्छन्ननुचितस्थानेऽपि सिंहादिभिः खण्डशः कृतो मृतश्चेति॥

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परं वयं वनचराः। युष्मदीयं च जलान्ते गृहं। तत् कथं शक्यते तत्र गन्तुं। तस्मात् तामपि भार्यामत्रानय। येन प्रणम्य तस्या आशीर्वादं गृह्णामि। स आह। मित्र अस्ति समुद्रान्तरे सुरम्ये पुलिनप्रदेशेऽस्माद्गृहं। तन्मम पृष्ठमारूढः सुखेनाक्षतभयो गच्छ। सोऽपि तच्छ्रुत्वा सानन्दमाह। भद्र यद्येवं तर्हि त्वर्यतां। किं विलम्बितेन। एषोऽहं तव पृष्ठमारूढः। तथानुष्ठितेऽगाधे जलधौ गच्छन्तं मकरमालोक्य भयत्रस्तमना वानरः प्रोवाच। भ्रातः शनैः शनैर्गम्यतां। जलकल्लोलैः प्लाव्यते मे शरीरं। तदाकर्ण्य मकरश्चिन्तयामास। असावगाधं जलं प्राप्तो मे वशः सञ्जातः। मत्पृष्ठगतस्तिलमात्रमपि चलितुं न शक्नोति। तस्मात् कथयाम्यस्य निजाभिप्रायं येनाभीष्टदेवता-स्मरणं करोति। आह च। भो मित्र त्वं वधाय मया समानीतो भार्यावाक्येन विश्वास्य। तत् स्मर्यतामभीष्टदेवता। सो ऽब्रवीत् भ्रातः किं मया तस्यास्तवापि चापकृतं यस्मात् भवता मे वधोपाय-श्चिन्तितः। मकर आह। भो तस्यास्तव हृदयस्यामृतमयफल-रसास्वादनमस्मत्स्त्रियाः भक्षणे दोहदः सञ्जातः। तेनैतदनुष्ठितं। ततः प्रत्युत्पन्नमतिर्वानर आह। भद्र यद्येवं तत् किं त्वया न मम तत्रैव व्याहृतं। येन स्वहृदयं जम्बूकोटरे सदैव मया सु-गुप्तीकृतं। तद्भाटपत्न्या अर्पयामि। त्वयाहं शून्यहृदयोऽत्र कस्मादानीतः॥

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भो भिमन्त्रयन्त परमाश्चर्येव राजरहस्येन स्फुटमानेन न शक्नोमि अनाकीर्णे आत्मनो जिह्वां धारयितुं तत् यावत् स राजा धर्मा-सनगतो भवेत् तावदमुष्मिन् विरलजनसम्मर्दे देवच्छन्दप्रासादे अभिरक्ष स्थास्यामि इति परिक्रम्य उपविश्य पाणिभ्यां मुखं पिधाय स्थिते विदूषके, काचित् चेटी आगत्य "आज्ञप्तास्मि देव्या काशि-राजदुहित्या यथा, सखि निपुणिके यतः प्रभृति भगवतः सूर्यस्योपस्थानं कृत्वा प्रतिनिवृत्तो महाराजः ततः प्रभृति शून्य-हृदय इव लक्ष्यते, तस्मात्त्वमपि आर्यमाधवकात् जानीहि तस्योत्-कण्ठाकारणमिति"। तत् कथं स ब्रह्मबन्धुरभ्यर्थितव्यः, अथवा हृदयमिव अवष्टायसखिजनं तस्मिन् राजरहस्यं चिरं स्थास्यतीति तथावदेनमन्वेषयामि इति प्रवृत्ता, आश्चर्यं! आलिखवानर इव किमपि किमपि मन्त्रयन् निकृत आर्यमाधवकस्तिष्ठति, तथावदेन-मुपसर्पामि इत्युपसृत्य, आर्य वन्दे इति प्रणमति। विदूषकः पृच्छति "भवति निपुणिके संगीतव्यापारमुज्झित्वा कुत्र प्रवृत्तासि" इति॥

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तू जो यह दो उपाय बताता है कि झूठे कागज और झूठे साक्षी बना ले ये दोनों काम भलमनसाइ के नहीं ऐसे खोटे काम करनेसे बात तो बने वा न बने पर धर्म सांप की मनि की नाईं निकल जाता हैं और जाल करनेवाले और मूर्खों का हाल में उदय होय तो हो पर परिणाममें भ्रष्ट हो जाते हैं, और ऐसे कामोंमें जाल और बनावटसे कुछ प्रयोजन नहीं क्योंकि परगने का कानूंगो ईश्वर दयाल और सब लोग जानते हैं कि पीपल के पेड तक हमारे सिवाने की हद है और यह धरती उस के भीतर है, मोहन अहीर के शरीर पर चोट के चिह्न हैं तिस पीछे वुह अहीर और गडरिये को साखी बतलाता है तो इन बातों से मार पीट भली भांति साबित होसक्ती है, और हम हाकिम के आगे अपने जीका दुख कह कर परमेश्वर की कृपा से अपना मनचीता फल पावेंगे। कहावत हैं कि "सांच को आंच नहीं" सोबरन दास उस धर्मात्मा के ऐसे २ वचन सून लज्जित हो सिर झुका चुपका हो रहा, और और सब पट्टीदारों का भी धूर्म धर्मसिंह के धर्म के पीछे बच गया परिणाम में यह बात हुई कि सोवंशपुरवालोंने हाकिम के आगे अपना दुख कह धर्मका फल पाया और फुलपुरवालोंने अपने किये हुए अपराध का पलटा दंड पाया।

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और कुंवर से कहा कि तू सावधान होकर बैठ और जो मैं मंत्र कहूं सो तू कान देकर सुन, बिभीषन बडा शूर बीर था और दंभा करके रामचन्द्र से जा मिला रावन का राज सब खराब किया अपना कुल नाश किया उस लाज से एक बरस तलक सिर न उठाया और अपने किये का फल पाया कि सब कुल गंवाया। और भस्मासुर ने महादेव की तपस्या कर बर पाया और उन्हीं से बिसवासघात किया कि पारबती के लेने का इछा की और उसका भी फल उसने तुर्त पाया कि छन भरमें वे भसम होगया। और कुंवर! तू मित्रद्रोही और बिसवासघाती क्यूं हुआ कि सोते हुये रीछ को तूने क्यूं छकेला, उसने तो तेरा उपकार किया था तूने उसका बुरा विचारा पर इसमें तेरा दोष कुछ नहीं है तेरे पिताका दोष है, इस वास्ते कि जैसा बीज बोवेंगे वैसाही फल होवेगा, यिह तुमने अपने पिता क पाप से दुख पाया, इतनी बात सुनते ही कुंवर सचेत हो बोल उठा तब राजा बोला कि ऐ सुन्दरी! तू सच कह कि तूने वुह बन का जानवर क्यूंकर पहचाना. यिह सुनकर उसने जवाब दिया कि राजा! मैं अपनी पूरब अवस्था तेरे आगे प्रगट करूं हूं सुन, जब मैं अपने गुरूके पास पढ़ने जाती थी तब गुरू की अति सेवा करती थी, गुरूने प्रसन्न हो एक मंत्र मुझे बता दिया।

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एक काग प्यास के मारे मारा जाता था, थोडी दूर मटका रक्खा हुआ देख मगन हो उडके उसके पास जा बैठा देखा कि उसमें पानी तो है पर पैंदेमें है, काग बहुतेरा झुका और निहुरा पर पानी न पाया, तब उसने मटके को औंधाना चाहा इस विचार से कि थोडासा पानी तो मिल जायगा पर उस में इतनी सामर्थ न थी कि मटके को औंधा कर दे निदान उसने देखा कि छोटे छोटे कंकर पत्थर उस जगह पडे हैं उन्ही को मटके में डालने लगा कंकरों के डालने से हौले हौले पानी ऊपर बढ़ता आया यहां तक कि मटके के मुहपर आ गया, कागने पेट भर पी प्यास बुझा ली। शिक्षा, जिस वस्तु विना हमारा काम नहीं चले है, उस वस्तु के प्राप्त करने में युक्ति अवश्य करनी पडे है, जो काम बलसे नहीं हो सके है वह युक्ति से पूरा किया जाता है।

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यह विचारिकै माधोदास घर त्यागि नीलाचल जाइ, समुद्र क तट पचकुटी बनाई बठि रहे; भूख प्यास के तो आधीन रहे नहीं, जगन्नाथ जीके रूपमे लीन रहे, तीन दिन जब बीत गये, तब श्रीजगन्नाथ राइ द्रवीभूत है आधी राति कौं भोगभोग सोने के थारमें लक्ष्मी जीके हाथ पठाइ दियो, लक्ष्मी पचकुटीमें थार राखि बिजुरी सी चमकि चली गई, याही उजियारे में माधो दास प्रसाद निहारि, आह्लादसों भोजन करि थार जहां को तहां रहने दियो, भोर होते पंडा जाइ निहारे, थार पायो नहीं, तलास परयो, खोजते भये कोऊ इनके पास आइ थार देखि, थार उठाइ लै, माधोदास हकी मारते पकरि लाये; थार लै मन्दिरमें गये, सेवासमें प्रभुको अंग निहारे तो पीठमें बेत के दाग उखरि रहे हैं, अचरज मानि पूछो, प्रभु कह्यो, तुम समुझो, माधोदास कौन भांति मन्दिरमें सें थार लेने आयो? तीन दिन को भूखो रहे, हम लक्ष्मीके हाथ पठाइ दियो हैं, चोरी हम करी मार कौन खाइ? यह सुनकै पंडा सब माधोदास के पाइन पर गिरे।

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कोई जोगी किसी जंगलमें वाट पर एक पेड के नीचे भभूत लगाये धूनी जलाये, सेली सिंगी मुद्रा पहने बाघंबर बिछाये, नंग धडंग आसन मारे, अपने भगवान् के स्मरणमें मगन बैठा भजन करता था, कि चार वटोही विस मारग से आये, और उसी तरवर के नीचे आ बैठे, उनमें से पहले एकने उस जोगी से कहा, कि आज क्या है जो तुम जूआ खेलने नहीं गये; कुछ हार आये हो जो इस वनमें यह सवांग बनाकर आन बैठे हो? बोला, हां बावा सच कहता है. फिर दूसरे ने कहा, तू तो कल मद पिये नगर की गलियों में गिरता पडता फिरता था, आज किस लिये यहां छल कर आन बैठा, उत्तर दिया? हां बावा सच कहता है. तीसरे ने कहा, तुमने इस वाट में बहुत जात्रियों को लूटा है, कहो अब किसकी ताक पर बैठे हो? बोला, हां बावा सच कहता है. पीछे चौथे ने कहा, नाथ जी! आप भगवान् के स्वरूप हो, कुछ मेरी अवस्था पर छपा करो; उसे भी यही उत्तर दिया हां बावा सच कहता है. निदान यह कह सुनकर वे चारों चले गये. तब एक और वटोही जो अलग वहीं बैठा सुनता था, उसके पास आया, और आदेस कर बोला कि नाथ जी! आपने चार मनुषके चार प्रश्न का एकही उत्तर दिया, इसका क्या कारन? उसने इस से भी कहा कि हां बावा सच कहता है. यह बोला कि महाराज! मैं, बिन जैसा, नहीं हूं कि मुझे भी बहका दोगे, बिन समझाये आपका पीछा न छोडूंगा।

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যুবরাজ সৈন্যসামন্ত সমভিব্যাহারে করিয়া সমরে আসিয়াছিলেন। বিপক্ষগণ বিদেশীয় সৈন্য লইয়া রাজ সৈন্য আক্রমণ করিল। যুবরাজ দেবসেনাপতির ন্যায় প্রতীয়মান হইতে লাগিলেন; তাঁহার চতুর্দ্দিকে শোণিত নদী বহিতে লাগিল, তাঁহার রথচক্র ঘনীভূত ফেণিল কৃষ্ণ-বর্ণ শোণিতে লিপ্ত হইয়া রাশীকৃত মৃতদেহের উপর দিয়া অতি কষ্টে চলিতে লাগিল। তিনি দৃঢ়কায় ভীমদর্শন ও অসম্ভববলবীর্য্যশালী ছিলেন। তাঁহার নয়নদ্বয়ে ক্রোধানল ও নির্ভীকতা বিলক্ষণ লক্ষিত হইতে লাগিল। তিনি অসাধারণ সাহস সম্পন্ন ছিলেন, সেই সাহস সহকারে মত্তহস্তীর ন্যায় বিপক্ষব্যূহের অভ্যন্তরে প্রবিষ্ট হইলেন। কিন্তু তাঁহার যেমন সাহস ছিল তদনুযায়িনী অভিজ্ঞতা বা বিবেকশক্তি ছিল না, সুতরাং তিনি বিষম বিপদে পতিত হইলেন। কি প্রকারে ভ্রম নিরাকরণ করিতে হয়, কি প্রকারে যোদ্ধৃবর্গকে আদেশ দিতে হয়, কি প্রকারে সম্ভাবিত বিপদাপাত অনুমান করিতে হয় ও কিপ্রকারেই বা সময়ে সময়ে সেনা সন্নিবেশ করিতে হয়, যুবরাজ এই সমস্ত বিষয়ের কিছুই জানিতেন না। ফলতঃ বিপক্ষব্যূহে প্রবিষ্ট হইয়া আত্মরক্ষার্থে যে সকল কৌশল অবলম্বন করিতে হয় তাহা তিনি অবগত ছিলেন না।

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হে অনঘ বিদুর! ব্রহ্মা এই রূপ চিন্তা করিতে থাকিলে তাঁহার নাসা বিবরহইতে সহসা একটী সূক্ষ্ম বরাহ নির্গত হইল। তাহার পরিমাণ অঙ্গুষ্ঠ মাত্র। সেই বরাহ দেখিতে দেখিতে ব্রহ্মার সমক্ষেই আকাশস্থিত হইয়া ক্ষণ-মাত্রে হস্তীর আকারে বর্দ্ধিত হইল। তাহাতে কি রূপ আশ্চর্য্য দর্শন হইল বর্ণন করা যায় না। ব্রহ্মা চমৎকৃত হইয়া কুমার মরীচি প্রভৃতি ব্রাহ্মণগণ এবং মনুর সহিত সেই শূকরের রূপ নিরীক্ষণ করত বহুবিধ তর্কবিতর্ক করিয়া কহিতে লাগিলেন এ কি? এ যে বড় আশ্চর্য্য! নাসারন্ধ্র হইতে এবম্বিধ বরাহ বিনিঃসৃত হইল। এই শূকর প্রথমতঃ অঙ্গুষ্ঠের শিরোমাত্র পরিমাণ দৃষ্ট হইয়াছিল, ক্ষণকাল মধ্যে স্থূল পাষাণ সমান হইল। ইনিইত ভগবান্ বিষ্ণু হইবেন না? বুঝি তিনিই নিজ রূপ তিরোহিত করিয়া আমাদের মনকে খেদিত করিতেছেন। ব্রহ্মা আপনার পুত্রগণ সহিত অনেক ক্ষণ ঐ রূপ তর্কবিতর্ক করিরা শেষে আপনিই মীমাংসা করিতেছেন, ইত্যবসরে তাঁহার অগ্রে সেই বরাহরূপী ভগবান্ যজ্ঞপুরুষ করীন্দ্রতুল্য একটা ভয়ঙ্কর গর্জ্জন করিলেন। তাঁহার সেই গর্জ্জনধ্বনি স্বর্গপর্য্যন্ত জয় করিল এবং দিক্‌সকল হইতে প্রতিধ্বনি হইতে লাগিল তাহাতে ব্রহ্মা এবং সেই সকল দ্বিজোত্তম হৃষ্টচিত্ত হইলেন। পরন্তু জনোলোক তপোলোক এবং সত্যলোক নিবাসি মুনিগণ সেই মায়াময় বরাহের তজ্জাত্যনুকরণধ্বনি শ্রবণ করিয়া ঋক্, যজুঃ, সাম, এই বেদত্রয়ের মতদ্বারা তাঁহার স্তব করিতে লাগিলেন।

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সূত কহিলেন স্বায়ম্ভুব মনুর বংশে অঙ্গনামে এক প্রজাপতি হইয়াছিলেন। তিনি মৃত্যুর দুহিতা সুনীথার পাণিগ্রহণ করেন। যাহার কর্কশভাষিত্ব ও দুর্ম্মুখত্ব সর্ব্বলোকে প্রসিদ্ধ আছে। ঐ পত্নীর গর্ভে প্রজাপতি অঙ্গের বেণ নামে এক পুত্র হয়। অঙ্গ রাজা যদিও সাত্ত্বিক ও ধর্ম্মনিষ্ঠ ছিলেন তথাপি মাতৃবংশসম্বন্ধে তাঁহার ঐ সন্তান শৈশবাবধি অধর্ম্মে রত হইল। অনন্তর তাহার বয়োবৃদ্ধি হইলে যখন জনকের নিধন হইল তখন সমস্ত রাজ্যের অধিকারী হইয়া যৌবন ধনসম্পত্তি ও প্রভুত্ব এই সকলের মাহাত্ম্যে অতিশয় দুর্দ্ধর্ষ হইয়া উঠিল। এমত কোন অধর্ম্ম ছিল না যে তাহা হইতে তাহার অনুষ্ঠান না হইল। লোকের অনিষ্টকরণেই তাহার আমোদ হইত। পরস্ত্রী সংগ্রহ ও পরধন হরণ করিতে পাইলে আহ্লাদের পরিসীমা হইত না। অতএব রাজ্যস্থ সমস্ত লোক সর্ব্বপ্রকারে ক্লেশ পাইয়া অতিশয় বিষণ্ণ হইল।

মহর্ষিগণ দেখিলেন বেণহইতে ধর্ম্ম একেবারে উৎসন্ন হয় অতএব ধর্ম্ম এবং সদাচাররক্ষার নিমিত্ত তাহার সন্নিধানে গমন করিয়া নানা প্রকারে অনুনয় করিতে লাগিলেন, কিন্তু বেণ অতিশয় দুর্ম্মদ, কোন প্রকারে ঋষিদের বাক্য গ্রহণ করিয়া অধর্ম্মাচরণ হইতে ক্ষান্ত হইল ন

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ভারতবর্ষীয় মরীচিকার কারণ অনুসন্ধান দ্বারা নিরূপিত হইয়াছে যে, সূর্য্যোদয়ের কিয়ৎকাল পর অবধি মধ্যাহ্নের কিঞ্চিৎকাল পূর্ব্বপর্য্যন্ত সূর্য্যের বিপরীত দিকে মরীচিকা দৃষ্ট হয়। তাহার কারণ এই যে, তৎকালে যে স্থলে মরীচিকা দৃষ্ট হয় তথায় ভূমিহইতে একশত বা দেড়শত হস্ত ঊর্দ্ধে স্বচ্ছ বাষ্পরাশি একত্র হইয়া থাকে। ঐ বাষ্পরাশিতে সূর্য্যের আলোক পড়িলে তাহা দর্পণের কার্য্য সিদ্ধ করে, সুতরাং তাহাতে উভয় পার্শ্বের পদার্থসকলের প্রতিবিম্ব পড়িয়া দৃষ্টিগোচর হয়। ঐ প্রতিবিম্বের নিয়ম অনুসন্ধান দ্বারা জ্ঞাত হওয়া গিয়াছে যে, দর্শকহইতে বাষ্পরাশি যত দূরে থাকে আর তাহা হইতে তত দূরে যে সকল পদার্থ থাকে তাহা দর্শকের নয়নপথের অতিক্রান্ত ও বহু দূর হইলেও উক্ত বাষ্পীয় মুকুরে প্রতিবিম্বিত হইয়া দৃষ্টিগোচর ও নিকটস্থ বোধ হয়। তড়াগে যে প্রকার চন্দ্রাদির ছায়া জলের কম্পনে কম্পিত হয় ঐ বাষ্পীয় মুকুরে বায়ুদ্বারা আন্দোলিত হইলে তদন্তর্গত মরীচিকাছায়াও কম্পিত হইয়া থাকে। অপর তড়াগে যে রূপ তড়াগতটস্থ মন্দিরাদির ছায়া পড়িলে তাহা উল্‌টা দেখায়, মরীচিকা নামক ছায়াও তদ্রূপ উল্‌টা হইয়া থাকে।

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সূত কহিলেন স্বায়ম্ভুব মনুর বংশে অঙ্গনামে এক প্রজাপতি হইয়াছিলেন। তিনি মৃত্যুর দুহিতা সুনীথার পাণিগ্রহণ করেন। যাহার কর্কশভাষিত্ব ও দুর্ম্মুখত্ব সর্ব্বলোকে প্রসিদ্ধ আছে। ঐ পত্নীর গর্ভে প্রজাপতি অঙ্গের বেণ নামে এক পুত্র হয়। অঙ্গ রাজা যদিও সাত্ত্বিক ও ধর্ম্মনিষ্ঠ ছিলেন তথাপি মাতৃবংশসম্বন্ধে তাঁহার ঐ সন্তান শৈশবাবধি অধর্ম্মে রত হইল। অনন্তর তাহার বয়োবৃদ্ধি হইলে যখন জনকের নিধন হইল তখন সমস্ত রাজ্যের অধিকারী হইয়া যৌবন ধনসম্পত্তি ও প্রভুত্ব এই সকলের মাহাত্ম্যে অতিশয় দুর্দ্ধর্ষ হইয়া উঠিল। এমত কোন অধর্ম্ম ছিল না যে তাহা হইতে তাহার অনুষ্ঠান না হইল। লোকের অনিষ্টকরণেই তাহার আমোদ হইত। পরস্ত্রী সংগ্রহ ও পরধন হরণ করিতে পাইলে আহ্লাদের পরিসীমা হইত না। অতএব রাজ্যস্থ সমস্ত লোক সর্ব্বপ্রকারে ক্লেশ পাইয়া অতিশয় বিষণ্ণ হইল।

মহর্ষিগণ দেখিলেন বেণহইতে ধর্ম্ম একেবারে উৎসন্ন হয় অতএব ধর্ম্ম এবং সদাচাররক্ষার নিমিত্ত তাহার সন্নিধানে গমন করিয়া নানা প্রকারে অনুনয় করিতে লাগিলেন, কিন্তু বেণ অতিশয় দুর্ম্মদ, কোন প্রকারে ঋষিদের বাক্য গ্রহণ করিয়া অধর্ম্মাচরণ হইতে ক্ষান্ত হইল ন

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প্রত্যূষে চারি ঘণ্টার সময় উঠিয়া সাজ সজ্জা করিতেই বেলা হইল। বেলা ৯টার পর আমাদের বাষ্পীয় নৌকা নোঙ্গর উঠাইয়া চলিল। অদ্যকার গঙ্গা অতীব প্রশান্ত, সমুদ্রের কিছু কিছু ভাব পাওয়া যায়। গঙ্গা গোলাকৃতি হইয়া চতুর্দ্দিকেই গগনকে স্পর্শ করিতেছে। এক এক দিকে তাহার তীর কেবল রেখার ন্যায় প্রতীয়মান হইতেছে। আজিও বৃষ্টি। বৃষ্টির সময় আকাশ আর গঙ্গা একাকার হইয়া যাইতেছে। আমরা রৌদ্রের মধ্যে থাকিয়া সম্মুখে দূরেতে বৃষ্টির পতন দর্শন করিতে২ অচিরাৎ রৌদ্রকে পশ্চাতে রাখিয়া বৃষ্টিরাশির মধ্যে প্রবেশ করিলাম। ক্রমে সমুদ্রের লক্ষণ প্রকাশ পাইতেছে। কলম্বস যেমন সমুদ্র মধ্যে তটের নানা চিহ্ন দেখিয়া কোন এক নূতন দেশ প্রতীক্ষা করিতেছিলেন; আমরাও সেই রূপ আগ্রহের সহিত সমুদ্রকে প্রতীক্ষা করিতেছি। এক্ষণে যেন গঙ্গার সমুদ্র-ক্রমে তাহার সীমা-চিহ্ন বিলীন হইতেছে। এখন যে দিকে নেত্রপাত করা যায় সেই দিকে তরঙ্গময় জলরাশি ভিন্ন আর কিছুই দেখা যায় না? কেবল আমাদের অগ্র পশ্চাৎ এক এক খানা জাহাজ নয়নের সম্মুখে পড়িতেছে। ক্রমে জলের বর্ণ পরিবর্ত্ত হইতেছে। ঘোলাবর্ণ, সবুজবর্ণ, গাঢ়সবুজ, এই তিন প্রকার বর্ণ একে একে দেখা যাইতেছে। কতক দূরে নীল রেখা। আশ্চর্য্য, আশ্চর্য্য! গঙ্গার ঘোলা জল একেবারে পরিত্যাগ করিলাম। এক্ষণে গাঢ়সবুজ সে নীলবর্ণ আর দেখা যায় না। গঙ্গার সুশীল ভাব আর নাই, সমুদ্রের তরঙ্গ উঠিতেছে, আমাদের বাষ্পীয় নৌকাকে অস্থির করিতেছে।

No. 2 —*HIGH PROFICIENCY.*

The first thing I must do is to congratulate you on Charles's appointment. If this letter reaches you amid the pain of parting, congratulation will indeed seem a strange word ; yet it is, I think, a matter of real joy after all; it is just what Charles seems best fitted for; his principles and character you may fully depend on, and India is of all fields of honorable ambition that this world offers, to my mind the fairest. You know I always had a sort of hankering after it myself, and but that I prefer teaching Greek to learning Hindoostanee, and fear there is no immediate hope of the conquest of China, I should have much liked to have seen the Ganges. To your family, India must seem natural ground; and as for the separation, painful as it must be, yet do we not all in reality part almost as decisively with our friends when we once settle in life, even though the ocean should not divide us ?

No. 2 —*HIGH PROFICIENCY.*

On the approach of the enemy, the common people and the priests, dispersed over the neighbouring country; the senators and magistrates with about a thousand troops took possession of the Capitol, and fortified it; and in the city there remained only a few old men, patricians as well as plebeians, who were determined not to survive the destruction of their beloved city. These the Gauls speedily massacred, and reducing the city to a heap of ruins, laid close siege to the Capitol On one occasion they had all but gained the summit of the hill on which it stood, by a path which was unguarded, when the sacred geese cackled, and thus saved the fortunes of Rome. Manlius, formerly consul, roused by the noise, rushed to the post of danger, hurled down the foremost assailant, and kept the others at bay till his friends could come to his aid.

No. 2 —*HIGH PROFICIENCY.*

Some time in 1846 or the year following, two Chinese gentlemen came to my house in Canton, professing a desire to be taught the Christian religion. One of them soon returned home, but the other continued with us two months or more, during which time, he studied the Scriptures and received instruction, and maintained a blameless deportment. This one seems to have been the Chief, and the narrator was, perhaps, the gentleman who came with him, but soon returned home. When the Chief first came to us, he presented a paper written by himself, giving a minute account of having received the book to which his friend alludes in his narrative; and of his having been taken ill. During his indisposition, he professed to see a vision and gave the details of what he saw, which he said confirmed him in the belief of what he had read in the book. And he mentioned some things in the account of his vision which, I confess, I was then at a loss, and still am, to know whence he got without a more extensive knowledge of the Scriptures. He requested, to be baptized, bnt left for Kwang Se before we were fully satisfied of his fitness; but what had become of him I knew not until now.

No. 3 —*HIGH PROFICIENCY.*

1.—Describe accurately the place in which *Ram Narayana* was confined.

2.—It was a low cellar, under ground, perfectly dark and very damp. In the rains I should say there must have been two or three feet of water in it.

3.—Who released him and what was his appearance on being let out of his prison?

4.—He was almost quite white, very dirty, thin and emaciated, his hair and nails had grown to an immense length, and altogether he looked more like a dead than a living man.

5.—Yet in his deposition he has stated that he was not confined at all; but had remained in tne cellar of his own free will. Do you think that probable or possible?

6.—No. His statement is easily accounted for. The *Zamindar*, on whose estate he is a *raiyat*, is very tyrannical, and he is afraid of him.

7.—Do you know if any enmity previously existed between. this man and his landlord?

8.—Yes.—The former once accused the latter of bribing the Court officials, and though the *Zamindar* produced a dozen witnesses to prove that the charge was unfounded, the Magisrate is so sharp that he at once found out all were perjurers

No. 3 —*HIGH PROFICIENCY.*

1.—I have made every exertion in my power to prepare the report you gave me such strict injunctions to furnish this morning, but have failed to do so.

2.—Unless you can satisfactorily explain your conduct, I must represent it unfavorably to higher authority.

3.—The spies I sent to make secret enquiries, only returned last night at midnight. I have brought them with me, and, if your Honor wishes, you can examine them.

4.—Tell them to state clearly, accurately, and without reserve, all they have been able to ascertain.

5.—Our opinion is, that the disturbance arose out of the extortions of certain bankers who had lent money to most of the respectable men in the town, and wanted to seize their property in payment.

6.—This is a very common complaint. Mention the names of the parties implicated, both creditors and debtors.

7.—We will give your Honor that information in your private room; but we must ask you to excuse us telling you here.

8.—Wait on me tomorrow morning at 6. A. M. If the information you give leads to the conviction of the guilty parties, you shall be handsomely rewarded.

No. 3 —*HIGH PROFICIENCY.*

1.—Relate the particulars of the capture of *Kasim Aly*, who is accused of inciting rebellion.

2.—Your Honor will find all I have to say relative to the affair, in my deposition which was taken down by the *Daroghah.*

3.—Write a sharp letter to the *Daroghah* of *Sumbulpoor*, requesting to be informed why he has not sent in his report on the case of *Kasim Aly* and others.

4.—Several letters, and official documents are lying before you Sir, unopened. It is possible that one of them may be the *Daroghah's* report.

5. No—I have examined them all carefully. I know the *Daroghah* in question to be a dilatory officer; and this is not the first time I have had to reprimand him.

6.—Where is the accused at present confined? I hope no one has been allowed to communicate with him.

7.—He was confined, when I left the place, in the *Daroghah's* house, and I do not think any particular pains are taken to prevent his communicating with any one he pleases.

8.—The case is one of singular importance; and if it is proved that any carelessness on the part of the police has rendered conviction impossible, the matter shall be reported for the orders of Government. It is enough. Depart.

No.3 —*HIGH PROFICIENCY.*

1.—I do not see why you should disbelieve the evidence of both: the first is a respectable man, and would not give false evidence, while the second is a known blackguard.

2.—That is true; but the Court must not be led away by any thing that may have come to their ears by private report, but must judge of the evidence laid publicly before them.

3.—In the conversation that took place between you and the Zamindar, did you understand that he alluded to himself?

4.—Did you go yourself to see the corpse, and if so, in what state did you then find it?

5.—Was the rope with which the deceased had hanged himself still round his neck, or had it been removed?

6.—He did not hang himself, he cut his throat with a razor.

7.—I have then been misinformed by the Police Officer. Send for him at once.

8.—He has decamped, Sir, and although I do not like to accuse a man behind his back, I feel it my duty to inform you, that people say that the deceased did not commit suicide, but was murdered by his father-in-law at the instigation of the *Daroghah,* who was in love with his wife.

No. 3 —*HIGH PROFICIENCY.*

1.—I, at first, felt greatly alarmed; but at the man's earnest entreaty, and in the hope of rendering some assistance, I accompanied him to his father's house.

2.—Did any conversation take place between you on the road, and if so, what was the nature of it?

3.—Yes, *Ram Deen* spoke a good deal; but in a wild and distracted manner. He was continually talking about his cousin by the mother's side, *Mata Deen.*

4.—State the condition of *Ram Deen's* house when you reached it,—the position of the corpse, the disposition of the furniture, &c.

5.—The corpse lay on its right side, and blood was trickling from a deep wound on the left temple. The deceased's clothes were much torn, and the furniture of the house disordered, as if a severe struggle had taken place.

6.—The deceased's house is in the middle of a village; do the houses on either side adjoin it, or is there any space between them?

7.—On the north side, one wall serves for both houses; but on the south side, there is a space of two or three feet between the deceased's house and the one next to it.

8.—Before proceeding with the investigation of this case I shall visit the spot myself. The Court is adjourned for one hour. Serjeant! see that none of the witnesses abscond. You are specially charged with this duty.

ARABIC, No 1—*DEGREE.*

اسماك الله باسمه سبحانه * مخلصك الذى محض لك وداده - ومحبك الذى اسلم لمحبتك قياده - بل عبدك الذى لايروم الخروج عن رقك وتلميذك الذى لم يزل مغترفا - من فيض علومك معترفا - بحقك من اسكنك لُبّه - و اخلص لك حبّه - و اتخذك من بين الانام ذخرا نافعا - و كهفا مانعا - و مولى رفيعا و شهابا ساطعا - و تشبّث باسباب علومك و تمسك - يهدي اليك سلاما كانما تعطر بمسك ثنائك و تمسك - و اكتسب من لطف طبعك الرقّه - و استعار من سناء وجهك حلة مستحقّه - و تحيّة لم يكن مذاه الا ان تكون بالمواجهة و المشافهة و المحاضرة على ان فواده لم يبرح لك سكنا و احشاءه لك موطنا - و يبدي دعوات تحقق العقل انها من القضايا المنتجه - و ان ابواب القبول لها غير مرتجه - مقبلا اياديك التى وكفت بوابل جودها - و كفت المهمّ بنتايج سعودها - وحاكت الوشى المرقوم - و سلكت الدر المنظوم - فهذا يرفل في حللها - وهذا يتحلى بعقودها -

فهى التى تعنو الرياض لرقمها * ويغار منها الدر في تنضيدها

و يحار ارباب البيان لنظمها * فهمُ بحضرتها كعبض عبيدها

متمسكا من ولائك بوثيق العرى - متمسكا من ثنائك الذى لايزال الكون منه معنبرا - متشوقا للقائك الذى بالمهج يستام و بالنفوس يشتري - متشوّقا الى ما يرد من انبائك التى تسرّ خبرا - و تحمد اثرا اعني بذلك المولى الذى اقام بفناء الفسطاط مخيما - و انتجع حماه رائد الفضل ميمّما *

ARABIC, No. 1 — *DEGREE.*

ان اجلّ ما رفعته اكفّ الوداد - من الاثنية الفاخرة الى ذلك المقام العالى - و اجمل ما حبرته انامل الاتحاد - بنفائس الادعية الباهرة لحضرة من سعدت بوجوده الايامُ و الليالى - ثناءٌ تنظّمت دُرَرُ لطائفه بسلك تسليمات كأنهن قلائد الابريز - و دعاء تبخترت روايعه المقرونة بتحيات عبهرية النفحات في حلل الاجابة و القبول من الملك العزيز - مرفوعان الى ذُروة فخارة المضاهي بعلوة الفلكَ الاطلس - و اوج عزته التى باهت النيرين كواكبُ سماء سعودها الانفس - لا زال محميا من موجبات المكارة و الانكاد - مصونا من مكائد الاعداء و الحُسّاد - و لا برحت شموسُ سعادته مشرقة - و اغصان سيادته مورقة - اما بعد حمد الله على ما اولى - و الصلوة و السلام على سيدنا محمد المولى - و على اله و اصحابه - و انصاره و احزابه - فهذه سطور تعرب عن بقاء محبتي لجنابك السعيد - و احتفاظي لمراتب العهد الاطيد - و تخبرك اني و ان تباعدت الاجساد - متلذذ بالقرب المعنوي مع تصوري فواضح البعاد - ايظنّ مولاى ان احمد جلسايه - و اجل احبائه و ندمائه - منذ حال البين بينه و بينه - لم يطالع بسجنجل الخيال - في البكور و الآصال - انوار وجهه الكريم و زَيْنَه - كيف يكون ذلك - و هو رطب اللسان بالثناء عليه - و فواده من جملة الحاضرين بين يديه - وهذا بعض ما يجب على المملوك للولى المالك *

ARABIC, No. 1—*DEGREE.*

شرح حال التتار ملخصا - قال الموفق عبد اللطيف في خبر التتار هو حديث ياكل الاحاديث - و خبر يطوى الاخبار - و تاريخ ينسي التواريخ - و نازلة تصغركل نازلة - و فادحة تطبق الارض - وتملوها مابين الطول و العرض - و هذه الامة لغتهم مشوبة بلغة الهند لانهم فى جوارهم و بينهم و بين مكة اربعة اشهر وهم بالنسبة الى الترك عراض الوجوه واسعو الصدور خفاف الاعجاز صغار الاطراف سمر الالوان سريعو الحركة في الجسم و الراى تصل اليهم اخبار الامم و لاتصل اخبارهم الى الامم وقلما يقدر جاسوس ان يتمكن منهم لان الغريب لايتشبه بهم و اذا ارادوا جهة كتموا امرهم و نهضوا دفعة واحدة فلايعلم بهم اهل بلد حتى يدخلوه و لاعسكر حتى يخالطوه فلهذا تفسد على الناس وجوه الحيل و تضيق طرق الهرب - ونساءهم يقاتلن كرجالهم والغالب على سلاحهم النشاب و اكلهم اى لحم وجد و ليس في قتلهم استثناء و لا ابقاء يقتلون الرجال و النساء و الاطفال - وكان قصدهم افناء الذرع و ابادة العالم لاقصد الملك و المال * و قال غيره ارض التتار باطراف بلاد الصين و هم سكان براري و مشهورون بالشر و الغدر - و سبب ظهورهم ان اقليم الصين متسع دوره ستة اشهر و هو ست ممالك و لهم ملك حاكم على الممالك الست هو الخان الاكبر المقيم بطمغاج و هو كالخليفة للمسلمين *

ARABIC, No. 2 — *DEGREE.*

و اما انس الوجود فانه لم يزل ماشيا فى الاثر اياما و ليالى حتى اقبل على بحر عجاج - متلاطم بالامواج - و وصل الاثر الى شاطئ البحر و انقطع - فعلم انهم ركبوا البحر و ساروا فيه و انقطع رجاؤه منهم هناك فسكب العبرات - و انشد هذه الابيات -

شَطَّ المزارُ و عنهم قَلَّ مُصْطَبَرِي * و كيف امشي لهم في لُجَّةِ البَحَرِ
او كيف أَصْبِرُ و الاحشاءُ قد تَلِفَتْ * في حُبِّهم و تركتُ النومَ بالسَّهَرِ
من يوم غابوا عن الاوطانِ و ارتَحَلُوا * و مُهْجَتِي فى لهيبِ اَيِّ مُسْتَعِرِ
سيحونُ جيحونُ دمعي كالفرات جرى * فَفَيْضُهُ فائقٌ الطوفانِ و المَطَرِ
تَقَرَّحَ الجَفْنُ مِن جَرْيِ الدُّموعِ بِهِ * و احرقَ القلبَ بالنيرانِ و الشَّرَرِ
جُيوشُ وَجْدِي و الاشواقُ قد هَجَمَتْ * و جيشُ صبري في ادبارٍ مُنْكَسِرِ
خاطرتُ بالروحِ بَذْلًا فى مَحَبَّتِهِمْ * و كانتِ الرُّوحُ عندي اَسهلَ الخَطَرِ
لَأَخَذَ اللّٰهُ عَيْنَا في الحمى نظرَتْ * ذاكَ الجمالَ الَّذي اَبْهى مِنَ القَمَرِ
اصبحتُ مُنْطَرِحًا من اَعْيُنٍ نُجُلٍ * سِهامُها رَشَقَتْ قلبي بلا وَتَرِ
و خادَعَتْني بلينٍ مِن معاطِفِها * كما تَلينُ غُصونُ البانِ فى الشَّجَرِ
طَمِعْتُ منهم بوصلٍ استعينُ به * على امورِ الهوى و الغَمِّ و الكَدَرِ
وصرتُ فيهم كما امسيتُ مُكْتَئِبًا * و كُلُّ ما حَلَّ بي من فتنةِ النَّظَرِ

ARABIC, No. 2 —*DEGREE.*

قال الشيخ عبدالله بن عثمان بن جامع الحنبلي نزيل البصرة الفيحاء
بعد ان فاز بالنجاة من فوادح اليم العبوس ونزل في بندر كلكتة المحروس *

هو الرزقُ لا يأتي بجدٍّ لطالب * ولا باختيالٍ او بطول التجارب
ولكن بالمقسوم يأتي ومَن غدا * بتدبيره مغري فأوّلُ خائب
قرى المرءَ يسعى والبوارُ بسعيه * منوطٌ ويأتيه القضا بالعجائب
ويبدو له الرأيَ الذي في بُدُوّه * صلاحٌ وفي عُقباه شرُّ المصائب
تيمّمتُ اقصى الهند ابغي تجارةً * وارتادُ انجاحَ الاماني الخوالب
وخلّفتُ اصحابا واهلا ببلدة * سقاها من الوسمي صوبُ السواكب
هي البصرةُ الفيحاءُ لازال ربعُها * خصيبا واهلوها باعلى المراتب
فلما علوتُ اليمَّ في الفُلك وارتمت * تسيرُ بنا في لُجّةٍ كالغياهب
احاطت بنا الامواجُ من كلِّ وجهةٍ * وكشّرن عن انيابٍ اسودَ سالب
واقبلَ ريحٌ صرصرٌ ثم قاصفٌ * تري البرقَ في ارجائه كالقواضب
ومُزنٌ ثخانٌ كالجداولِ ماؤها * ورعدٌ مهيبٌ ضاربٌ اي ضارب
فلما رأينا ما رأينا تطايرت * قلوبٌ لنا نحو المليك المراقب
نعجّ الى المولى بانجا نفوسنا * ونسئلُهُ كشفَ الملمّ المواثب
فلم يكُ الّا كالفواق اذا بنا * ومركبنا مثل النجوم الغوارب
فامسكتُ لوحا طافيا فركبتُه * وصحبي صرعى بين طافٍ وراسب
اقمتُ ثلاثا مع ثلاثٍ بلجّةٍ * تسيرُ بي الامواجُ في كلِّ جانب
فانجاني الرحمانُ من بعد شدّةٍ * تجرّعتُها والله مولى الرغائب
فلله حمدٌ دائم ما تبسّمت * ثغورُ الاحبّا عند لُقيا الحبائب

ARABIC, No. 2 —*DEGREE.*

قال المولوى حسين احمد حين اطلع على المجموعة المسمى
بنفحة اليمن بعد حلوله بكلكتة للتوجه الى البقاع الحرمية الانيقه *
بانت سليمى فاضنى هجرها بدني * لولا نحيبى لدى الاشواق لم ترني
كسيت برد الى الاحزان قد نسجت * ان مت يوم النوى ناهيك عن كفني
فلا يميط شجى قلبى بفرقتها * الا الكلام البليغ الكاشف الحزن
لكنني لا ارى اركان مربعه * لم الف فى عصرنا منها سوى الدمن
قوما نرق دمعنا حزنا على طلل * عفته ايدى البلى من وابل المحن
قفا خليلى نسكب دمعنا اسفا * على انطماس رسوم العلم فى زمنى
ان البلاغة طرا ربعها ركدت * ونارها خمدت كالحر فى اليفن
لم يبق فى الدهر بحر من قماقمها * اطفى بمنهله الاحلى لظى شجنى
فبينما نحن نبكى من تذكرهم * ونفقدهم عن بلاد بينها وطنى
اذ طيبت مسمعى اوصاف من برع * الاقران فى العلم والاداب واللسن
رب البلاغة بحر العلم ذو ادب * من نظمه عن لآل فاق فى الثمن
علامة لا يجارى فضله احد * فهامة لا يدانيه اخو فطن
سامى الفخار نبيه القدر ذو شرف * حاز اقصى معالى العز والعلن
اعنى الامام الهمام الشيخ احمد من * شاعت فضائله فى الهند واليمن
تاليفه روضة الاذهان عبقرها * يطيب الروح يدعى نفحة اليمن
نهى ذوى اللب فى اثنا بدائعه * يهيم نحو فواد الصب فى الذقن
اعجب بها نسخة البابنا خطفت * ويا له من كتاب رائق حسن
فاذهب الله حزنى اذ رمقت به * فالحمد لله ذى الانعام والمنن

PERSIAN, No. 1 —*DEGREE.*

سرامد امراي رفيع الشان - مرزا عبد الرحيم خانخانان - متخلص به رحيم که در وقت - شهادت محمد بيرام خان پدر بزگوارش عمر چهار ساله داشت - او را از گجرات ببارگاه اکبري رسانيدند و بعد فوز بسن تميز و تحصيل کمالات مشمول عواطف بادشاهي گشته در کمترمدت بخطاب مرزا جاني سرفرازي يافت وخدمات شايسته و مهمات بايسته ازوی بمنصهٔ ظهور رسيد - چنانچه اواخر سنه نهصد نود و يک با پنجهزار سوار ملک گجرات را بتصرف اولياي دولت قاهره دراورد و در جلدوی اين فتح عظيم بخطاب خانخانان و منصب پنجهزاري سرمايهٔ عزت و اعتبار اندوخت - پس ازان در سنه يکهزار ملک سند و تتّهه مسخر نمود - سپس با هفتاد هزار سوار بممالک دکهن رفته انرا بترددات نمايان بحيطهٔ تصرف شاهی دراورد و مورد انواع مراحم و نوازشات سلطاني گرديد - و اکبر بادشاه دخترش را بحبالهٔ نکاح شاهزادهٔ دانيال در اورده پايهٔ اعتبارش بر افزود - وبعد رونق افروزي جهانگير بادشاه برتخت سلطنت بخدمات لايقه مامور بوده بترقيات عظيمه سر عزت و اعتبار باوج افتخار کشيد - اخر کار در سنه هزار و سي و پنج در عمر هفتاد و دو سالگي سفر اخرت گزيد - خانخانان در فضل و کمال منتخب زمانه بوده - و از جود و نوال گوی سبقت ازهمچشمان ربوده - مزاج نکته سنج و دقيقه رس داشت - و درترکي و فارسي و هندي تصانيف خودگذاشت - کلامش بي نظير و اشعارش دلپذير است - بيتي چند ازان ثبت افتاد *

PERSIAN, No. 1 —*DEGREE.*

جناب مجدت و جلالت نصاب - فخامت و مناعت انتساب - متانت ونبالت ماب - نظام اعاظم امور - مروج مهام جمهور - کرسي نشين کمپاني ممالک هند را بتسليمات مشفقانه مخصوص مي داريم - که عالي جاه - اخلاص و ارادت اکاه - عمدة الاکابر المسيحه مجر انزي که از جمله عساکر متعلقه بانجناب است اين سالها که دراين حدود بود هر خدمتي که باو محول شد لازمه سعي و جلادت در انجام ان ظاهر کرده - وخاطر مارا از خود راضي و خوشنود داشت و خدمات اوباعث ظهور التفات دولتين نسبت باو شد - در اينوقت که براي بعضي امور خود از ما استدعاي مرخصي کرد او را رخصت داديم - اما چون در عهد نامه شرط شده که همیشه چند نفر سرگروه انگلسی متوقف اين حدود باشد انجناب نظر باتحاد دولتين مراقب باشد که امر او بزودي انتظام بگيرد که هر وقت ما او يا عوض او را ميخواهم بدون معطلي مراجعت تواند کرد - وهمچنين چون نظر بخدمات او از دولت عليه نشان شير وخورشيدي باو داده شده و چون دولتين در حکم واحد اند و جداي و مغايرتي بهيجوجه من الوجوه در ميانه نيست - شايسته الفت اينست که از قبل اندولت ماذون باين شود که نشان اين دولت را که با نشان اندولت نظر باتحاد و الفت تفاوتي ندارد به بندد و پيوسته مهمي که باشد اشاره نمايد *

PERSIAN, No. 1 —*DEGREE.*

در یکی از بلاد هند پادشاهي بود هیلار نام - با کنوز و دفائن بیکران - و اموال و خزائن بی پایان - از سلاطین روزکار بانواع مفاخر امتیاز یافته بود - و از خواقین کامگار باصناف مآثر اختصاص پذیرفته - دو پسر داشت که مهر درخشان روشني از چهرهٔ رخشان ایشان وام کردی - وماه تابان اززیبائي رخسار و نازکي عذارشان در میدان سپهر سرگشته گشتی - یکی بقامت چون تیر چله نشینان گوشهای انزوا را بر مثال کمان بسوی خود کشیدي - و دیگری بزلف چون زنجیر دیوانگان سلسلهٔ محبت را سوی کشان به بیمارستان درد اوردی - در نظارهٔ اعتدال بالای جان فزای یکی سرو سهي از حیرت پای در گل مانده بود - و از غیرت رفتار دلفریب دیگری کبک دري خرامیدن خود فراموش کرده * بیت *

یکی چون لاله با روئي درخشان * یکی چون گل بخوبي دامن افشان

و با وجود حسن صورت بخوبي سیرت اراسته بودند - و نهال جمال را بازهار فضل وکمال زیور بسته - صورتی در غایب زیبائی - و معني در نهایت دلربائي - یکی را سهیل بمني گفتندی - و دیگری را ماه ختني - و مادر ایشان ایران دخت دلبری بود از رشک عارض نازنینش عروس افتاب درحجاب اضطراب نهان شدی - و از شرم طرهٔ چین برچینش جعد سنبل پرپیچ و تاب گشتی *

PERSIAN, No. 2 —*DEGREE.*

در مدح سلطان قزل ارسلان

ایزد چو کارگاه فلک را نگار کرد * از کائنات ذات ترا اختیار کرد
نی نی هنوز کاف کن ازنون خبر نداشت * کایزد رسوم دولت تو اشکار کرد
اول ترا یگانه و بی مثل افرید * وانگه سپهر هفت و عناصر چهار کرد
طبع زمان که حامل امر تو خواست شد * هم چون عنان فرخ تو بی قرار کرد
جرم زمین که مرکز حلم تو خواست شد * هم چون رکاب عالی تو پایدار کرد
هرجا که در محیط فلک رخنهٔ فتاد * انرا بعدل شامل تو استوار کرد
دست و زبان خصم تو هنگام قول و فعل * هم چون زبان سوسن و دست چنار کرد
عالم بفر دولت تو ابتهاج یافت * ادم بذات و نسبت تو افتخار کرد
قاضی چرخ را که لقب سعد اکبر است * نام تو بر نگین سعادت نگار کرد
مفتی عقل اگرچه دم اجتهاد زد * در ملک دین بفتوئی رای تو کار کرد
دولت عنان ملک بدست تو باز داد * و اقبال بر براق مرادت سوار کرد
هر گوهر مراد که در درج چرخ بود * در پای دولت تو سعادت نثار کرد
تیری که همت تو کشاد از کمان حکم * از هفت توی جوشن گردون گذار کرد
تیغت که باغ ملک براتش نهاده اند * روی زمین زخون عدو لاله زار کرد
با زور بازوی تو مقر شد بافترنی * انکس که وصف رستم و اسفندیار کرد
بس پیل مست را که نهیبت فرو شکست * بس شیر شرزه را که شکوهت شکار کرد
هرکس که بر ضمیر تو گردی نشست ازو * از باد هیبت تو فلک خاکسار کرد
وانرا که کین و وحشت تو در میان نهاد * دوران روزگار مرادش کنار کرد
خورشید زیر سایهٔ چترت پناه جست * گردون بگرد مرکز حکمت مدار کرد

PERSIAN, No. 2 —*DEGREE.*

بهار است نرگس قدح برگرفت * بروي چمن لاله ساغر گرفت
بهاراست بي مي حرام است زيست * بر احوال زهاد باید گریست
بهار است ای باده خواران بهار * فرار است تجهیل واعظ فرار
بهار است اي خلوتی مژده باد * چسان می نشیني جمادي جماد
بهار است رخت ورع کن گرو * می کهنه دارد شگون سال نو
بهار است بلبل براورد جوش * بخنده است میناي قلقل فروش
بهار است کو ساقی جانفزا * که امد لطافت بسیر هوا
صبا دم زد از معجز عیسوی * جهان کهن را مبارك نوی
عروس چمن گشت رشک بهشت * بمشاطگي امد آرايي بهشت
وداع چمن کرد پژمردگي * هوا را ز دم ریخت افسردگي
ز مرغوله مویان در ایام گل * دگر تائبان را کچه کرد گل
دگر توبه هم سیر شد باشکست * که دارد درین فصل پاي نشست
دهد ابر تا کشت غم را باب * ز باران روان کرد سیل شراب
کند کودک غنچه تا خواب ناز * صبا مهد جنبان بدست نیاز
شد از برج گلبن کواکب عیان * دگر چشم تو روشن ای باغبان
دگر طرها بر زد از تاک سر * دلت شاد و از میکشان شاد تر
بسنبل ز ما بوسها بر فشان * که اورده از زلف ساقي نشان
بیاد جبین ارغوان را بشوي * ببوي گریبان سمن را ببوی
کدو خوش به نزدیک نرگس بکار * سفارش چه حاجت توئي پیرکار
مگر عزم میخانه دارد چمن * که پر کرده دامان و جیب از سمن

PERSIAN, No. 2 —*DFGREE.*

اي سبک سارتر از خشک گیا * که شود پي سپـــر باد صبـــا
بي ثبـــاتي ره صدق و صواب * چون کره بر نفس و نقش بر اب
هر دم از جا چه روی کشتي وار * کوه شو لنگر خود سنگین دار
شاه بازي بکشـــا پای ز بنـــد * پس ترا ساعد شه شاخ بلند
تا بکی گوی صفت بي سر و پا * مي جهی از خم چوگان قضا
هم چو گو گر بجهی صد میدان * نیست امکان که رهي زین چوگان
سر بنـــه در ره چوگانی شاه * بو که یکبـــار کنـــد در تو نگاه
امد از شـــاه ترا کن مکنـــي * که دران نیست خرد را سخني
هر کجا گفت بکن دست کشاي * هر کجا گفت مکن باز پس ای
رو بران راه که فرمودهٔ اوست * نوش ازان باده که پیمودهٔ اوست
لب به بند از مي نا پیمـــوده * پا بکـــش از ره نا فرســـوده
راست کردار و قوي پیمان باش * مرکز دائرهٔ فرمـــان باش
گر نگونسار ز گردون افتـــی * به کزین دائره بیـــرون افتـــي
کنـــد این دائرهٔ تنگ مجال * حفظ معمـــورهٔ دین سور مثال
رخش ازین سور چو بیرون راني * نیست جز ماتم جاویـــداني
کرد یک رخنه درین سور ادم * ســـور فردوس برو شـــد ماتم
ما که در لجهٔ خون افتـــادیم * همه زان رخنـــه برون افتـــادیم
چند روزي به صبوري می کوش * بادهٔ تلـــخ صبوري می نوش

OORDDOO No. 1 —*DEGREE.*

گرگین نے کہا میں نے سنا ھی کہ یہانسے قریب ایک دشت ھی کہ ھرطرف اُسکے سبزہ زار ھی - باغ سے زیادہ بہار ھی چشمہای سرد وشیرین رواں ھین - جانوران ابي قاز قرقرے بط مرغابي پران ھین - کھین نیل گاے پاڑھے ھرن پھرتے ھین - پھولون کي مہک سے مست ھوھوکے گرتے ھین - کھین کبک و دراج چکور ھین - کسي جا پپیھا ھریل مورھین - کسي طرف جو درخت لھلھے ھین- وھان بلبل کے چہچھے ھین - سبز مخمل کا فرش فراش صبا نے کوسون تک بچھایا ھی - جوش بہار نے عجب عجب غنچہ وگل کھلایا ھی- اور شب ماہ - تو خداکي پناہ - اُس صحرا کا یہہ حال ھوتاھی - بشر توکیا فرشتہ پر مار نہین سکتا ھواکا گذر محال ھوتاھی - وہ راتین عجب دن کھاتی ھین - جہانکي کیفیتین نظر اتي ھین - مذیزہ دختر افراسیاب غیرت افتاب چاندني کي سیر کو اُسجا اتي ھی - زمین اسمان کچھہ اور نظر اتاھی دوني فضا ھوجاتی ھی- ایک تو خود بیمثل روزگار ھی - مشھور ھر شہر و دیار ھی - جہان نادیدہ مذکور سنکے اُسکا طلبگار ھی - دوسري ھزارھا پري پیکر گل اندام -فتنہ خرام- غنچہ دھن- غرق دریای جواھر ھمہ تن- ھمراہ - ھریک دلبري مین چالاک ھت چھت بیباک شتاہ - انسان توکیا فرشتہ منہہ کي کھاتاھی - زلف مسلسل سے دام بردوش ھین اولجھا اور پھنس جاتاھی- گانے والیان شہرۂ افاق - بجانے کی مشاق وہ بھی کم سن - امد شباب کے دن - خوش اواز نغمہ پرداز ھوتی ھین - جن و انس کے ھوش حواس کھوتی ھین *

OORDOO No. 1 —*DEGREE.*

جمیلہ خاتون نے یہہ سنکر کہا ای حسن ارا - تونے سنا ہوگا
کہ اس نے ایک ادم زاد سے دل لگایا ہی - اور اسي کا سودا اسکے سر
مین سمایا ہی - اپنے ہمجنس کو نہین چاہتي - اور غیر جنس کے
واسطے دن رات ہی کراہتي - مین اس امر مین ناچارہون -
بزرگون کا چلن کیونکر چھوڑون - اور اس علاوہ کبي خاطر قدیم سلسلے کو
کس طرح توڑون - ناتا نسبت اپنے کف کے ہوتے غیر قوم مین
کس نے کیا ہی جو مین کرون - پري کا ادمي سے کبھو بیاہ ہوا ہی
کہ مین بیاہون - حسن ارا نے کہا سچ کہتي ہی - لطیف کو ہم
صحبت کسیف کا کرنا البتہ دانائي سے بعید ہی لیکن توحضرت
انسان کے کمالون سے اگر واقف ہوتي - تو ایسے ایسے خیال فاسد دل
مین ہرگز نہ لاتي - سن ای نادان - بشر خلقت یزدان مین اور
اسکي صنعت بے پایان مین اشرف و افضل ہی - اسکے مرتبون
اور درجون کي انتہا نہین - وہ ایک نہنگ دریا کا پینے والا ہی اور
ایک قطرہ حقیقت مین دریا - جامع ہی کمالات عالم کوني و الہي
کا یعنے مادیات و مجردات کا - اور مجمع ہی مراتب بندگي و
بادشاہي کا - جان کہ صوفیہ ہر ایک کو عالم ارواح کي نوعون مین سے
باریتعالی کے ایک اسم و صفت کا ایک مظہر خاص جانتے ہین اور
اس عالم صورت کو کہ حواس ظاہری و باطني سے نسبت رکھتا
ہی اُس عالم کا سایہ - پس ہر ایک فرد کائنات کے ذرون مین سے
روشن ایک تجلي ابدی - و سیراب ایک قطرۂ سرمدی ہی •

OORDOO No. 1 —*DEGREE.*

جسدم نیزہ بازي کرنے لگے - اور برچھے مثل مار پیچان بہم لپٹے - سنانین شرر بار تھین - صاعقہ کردار تھین - جب بند مین گھرتے تھے - لٹو چکي کي طرح پھرتے تھے - دیکھنے والے جب نگاہ کرتے تھے - واہ واہ کرتے تھے - جسدم نیزون کے بند بند جدا ہوئے تلوارین کھینچکے جھپٹے بجلی سي دونون لشکر کي انکھہ مین چمک جاتي تھي - اتے جاتے چوٹ نظر نہ اتی تھي - جو ایک نے خالی دي تو دوسرے نے سپر پر روکي - عجب چستي و چالاکي سے لڑتے تھے - کہ اکثر ناز پرورده تلوار کي چمک سے گر پڑتے تھے - جب تلوارون نے دانت نکالي اور ڈھال مین کھال نرھي دونون نے ایکبار تلوار پھینک دے گرز گران سنگ لیکے دونون مستعد جنگ لپکے - دھما دھم مچانے لگے - دشت نبرد کو ھلانے لگے - اسد چرخ باختہ ھوش تھا - گاو زمین کو خواب و خور فراموش تھا - زمین جا بجا شق ھوگئی پانی نظر اتا تھا - کم جرأتونکا ھول سے جی ڈوب جاتا تھا - ھر نعرے مین دشت کے شیر تھرّاتے تھے - مست ھاتھي ھوشیاري سے بھاگ جاتے تھے - پسینے کے پر نالے تھے - دشت مین ھرجا پاني کے تھالے تھے - اخر کار وہ سرکردہ انجمن دونون پیلتن سست ھوکے جدا ھوئے - زمین و اسمان دھاتے تھے - اس شوکت سے ٹہلتے تھے - زورا کو تاب نہ ائي - فوج بڑھائي - اُدھر سے شاپور اسفندیار کا بیٹا نکلا الواي نام رستم کا شاگرد تھا اُسنے سامنا کیا - نوشادر نے مار لیا - مہر بوس دوسرا اسفندیار کا پادگار نکلا فرامرز نے اُسکو مارا •

OORDOO No. 2 —*DEGREF.*

راغب فقر بھلا طالب زر کیا ہوگا
لطف جسکو ہی اُدھر کا وہ اِدھر کیا ہوگا

دل کو یاد در دندان میں اثر کیا ہوگا
اب گوہر سے دھن سیپ کا تر کیا ہوگا

نوشدارو نے شفا دی نہ ترے عاشق کو
زہر بھی مرنے کو کھالوں تو اثر کیا ہوگا

کون کہتا ہی شب وصل میں نکلا ہی چاند
ہوگا مہر سحر ہجر قمر کیا ہوگا

موت سے اسلئے غفلت ہی سب انسانوں کو
ہم سفر ہی میں ہیں اب اور سفر کیا ہوگا

ای جنوں دشت سے پھر کر نہیں انا مجھکو
اہ سے آگ لگا جاؤں یہہ گھر کیا ہوگا

اُس شہ حسن سے کہتاہوں جو میں سودائی
خانۂ دل میں کروگے جو گذر کیا ہوگا

ہنسکے کہتاہی کہ ظاہر ہی کہ دیتا ہی
جس میں تو مجھکو بلاتا ہی وہ گھر کیا ہوگا

رخ شفاف سے تیری جو ملائے کو ہی منہہ
جرم روی قمر ای رشک قمر کیا ہوگا

ہنر بخت رسا بے ہنروں کو جو وہ دے
اُس جگہہ تم سے پھر ای اہل ہنر کیا ہوگا

کرۂ نار کو کردیگا جلاکر یہہ خاک
دل سوزان سے جو اُٹھا ھی شرر کیا ھوگا

دل قانع سے مرے ای ھوس دنیا بھاگ
یون تو سب کچھہ مجھے درکار ھی پر کیا ھوگا

نہ ھوئي ھجر مین اھونکي اثر سے وصلت
ساختہ اہ کا وصلت مین اثر کیا ھوگا

دل جگر چھیدیو اک مرتبہ دونون ای ترک
ورنہ کس کام کا یہہ تیر دو سر کیا ھوگا

عرش ھل جائیگا سو بار میري اھون سے
پر دل سخت کو اُس بت کے اثر کیا ھوگا

نہ ملا وہ تو مجھے عشق سزی کردیگا
فکر کونین سے چھوٹونکا ضرر کیا ھوگا

لیکے گل ھاتھہ مین کہتاھی وہ نازک سفاك
پھول سے بڑھکے بھلا بار سپر کیا ھوگا

بال سے گو شعرا دیتے ھین تشبیہ تجھے
تجھسا باریک وہ ای موی کمر کیا ھوگا

عرق شرم مین ھی غرق یہہ شبنم کب ھی
رو برو تیرے چمن مین گل تر کیا ھوگا

سب جھکا لینگے جو سر ذبح کریگا وہ ترک
جس سے ڈرتا ھی زمانہ اُسے ڈر کیا ھوگا

صرف کیون پند مین تم کرتے ھو اوقات قبول
تربیت کا دل جاھل کو اثر کیا ھوگا

OORDOO No. 2 —*DEGREE.*

شب کو ہم اسطرح اُسکے گرد کاشانہ رہے
جیسے سرگردان سر فانوس پروانہ رہے

سینہ وا جب مثل گل وہ بی حجابانا رہے
بوی گل سے کیون نہ مہکا اپنا کاشانہ رہے

ہم رہین ساقي رہے اور دور پیمانہ رہے
حشر تک باری یوہین اباد میخانہ رہے

گرم ارایش جو اپنا اور جانانہ رہے
کیون نہ دست مہر مین ائینہ و شانہ رہے

تم بناؤ اپنے گورے منہہ پہ اک کاجل تل
پاس تا کافور کے فلفل کا بھی دانہ رہے

ہورے محتاج نمکدان زخم دل بلبل کا کیون
جبکہ شبنم سے بھرا ہر گل کا پیمانہ رہے

جس طرح سے شمع پر پروانہ ہوتا ہی فدا
اس طرح سے شمع اُسکے رخ پہ پروانہ رہے

مین وہ مجنون ہون کہ صحرا مین زبان خار پر
تا قیامت اس مري وحشت کا افسانہ رہے

زیر محراب خم ابروی چشم مست یار
دیکھنا کیا دور ہی مسجد مین بتخانہ رہے

موج جوہر سے نہ کیونکر پاے در زنجیر ہی
جبکہ ائینہ تری صورت کا دیوانہ رہے

دیکھکر خال اُسکے رخ پر کیونکہ میں حیران نہوں
یعنے قائم شعلہ پر کس وجہ پروانہ رہے
جو کہ ہو وحشي تري انکھونکا اي اہو نگاہ
کسکا اُس سے خیر و خوش اخلاص یارانہ رہے
شمع تیرا اب گریہ پھر یہہ کس کام ائیگا
جب پڑي بی غسل یونہیں لاش پروانہ رہے
جسکے سر پر ہووے زیبا یار کے کوچے کي خاک
خاک اُسکو ارزوی تاج شاہانہ رہے
شمع راہ عشق میں کوئی پر پروانہ سے
راہداري کا مقرر پاس پروانہ رہے
عشق ہی وہ برق خرمن سوز یہہ جسدم گرے
لاکھہ خرمن ہون تو پھر باقي نہ اکدانہ رہے
سیر کر دل کے ورق کي ورنہ لاحاصل ہی پھر
گر تیرے پیش نظر سارا کتب خانہ رہے
دیکھکر دشت جنون میں مجھکو مجنون نے کہا
مہربانی مجھپہ ای قبلہ بزرگانہ رہے
گھر میں کون اس تفتہ دل کے اسکے ای سوز عشق
موج اتش جسکے پر زنجیر در خانہ رہے
میں وہ میکش اسچمن میں ہون کہ ای ساقي مدام
مثل نرگس جسکے سر کے ساتہ پیمانہ رہے
تیغ قاتل کا ادا کب شکر ہوتا ہی ظفر
گو لب ہر زخم پر بسمل کے شکرانہ رہے

OORDOO No. 2 —*DEGREE.*

انکھہ تجھہ بن جو کسي پربت عیار پڑے
عوض سبحہ گلے مین مري زنار پڑے

الفت چشم صنم کے هون گنهگارون مین
چوب بادام سے لازم هی مجھے مار پڑے

هاتھہ باندھے هوئے کہتا هون کرو عفو قصور
پاؤن بھي کہئی تو مشفق یہہ گنهگار پڑے

بڑہ چلے گیسوے خمدار خدا خیر کرے
پیچ تجھہ پرنہ کوی او کمر یار پڑے

هون مین وہ عاشق جان باز ترا او قاتل
بھون نہ ٹیڑھي هوجو تلوار پر تلوار پڑے

پوچھتے کیا هو طبیعت هي تري کیسي علیل
تم سے جس دن سے جدائي هوئی بیمار پڑے

بھاگون کس سمت کو ٹوٹے هوئے هین پاي گریز
هاتھہ دھو کرمري پیچھے هین طرحدار پڑے

اک طرف سے هي کیا ناز و ادا نے نرغا
اک طرف لوٹ مین اپنے هین یہہ دوچار پڑے

هین اُدھر طالب جان چشم سیاہ خون ریز
دل ادھر مانگتے هین گیسوے خمدار پڑے

قید مذهب مین پھسے چھوڑ کے رندانہ طریق
کیسے جھگڑے مین تم او کافر و دیندار پڑے

ابکي نو چندي مين ائے نه زيارت کو اگر
علم حضرت عباس هي کي مار پڑے

اب گلے کٹتے هين دو چار کي اي رشک مسيح
ايڑيان رگڑين کهان تک ترے بيمار پڑے

نا توانی نے کيا اسقدر اب زار و نحيف
دبکے سرجاؤن اگر سايۂ ديوار پڑے

هم سے جب غيرون سے تلوار چلي سن لينا
لوٹے هونگے گلي کوچے مين دو چار پڑے

عشق کي کهائين قسم رسم محبت اٹهه جاے
سامنا ايسی مصيبت کا جو هر بار پڑے

کشت دشمن کو جو سرسبز کرے ابر بهار
صاعقه بنکے مري اه شرر بار پڑے

خار خار غم الفت جو کيا مينے بيان
سر بسر کانٹے زبان پر دم گفتار پڑے

هم قفس مين هين بلا سے اگرائي هی بهار
اگ جنگل کو لگے بهاڑ مين گلزار پڑے

منتظر چشم عنايت کي هين لاکهون اي رند
خوش نصيب آنکے هين جسپر نظر پار پڑے

SANSKRIT, No. 1—*DEGREE.*

नृपतिपथे च समागत्य रक्षिकपुरुषैरगृह्ये अचिन्तयच्च अलमस्मि जवेनापसर्त्तुमनाश्च एवैभिः एषा पुनर्वराको गृह्येत तदिदमत्र-प्राप्तरूपमिति। तानेव चपलमभिपत्य स्वपृष्ठसमर्पितकूर्परः परा-ङ्मुखः स्थित्वा यद्यहमस्मि तस्करः भद्रा बध्नीत मां युष्माकमय-मधिकारो न पुनरस्या वर्धीयस्या इत्यवादिषं। सा तु तावतोन्नीत-ःमदभिप्राया तान् सप्रणाममभ्युपेत्य भद्रमुखा ममैव पुत्रो वायुग्रस्त चिरं चिकित्सितः पूर्व्वेद्युः प्रसन्नकल्पः प्रकृतिस्थ एव जातः, जातास्थया मया बन्धनान्निष्क्रामय्य स्नापितोऽनुलेपितश्च परिधाप्य निष्प्रवाणि युगलं अभ्यवहार्य्य परमान्नमौष्णीरेऽद्य कामचारः कृतोऽभूत्। अथ निशीथे भूय एव वायुनिघ्नो रंहसा परेण राजपथमभ्यपतत्। निरूप्य चाहं पुत्रमेवं गतमस्यां वेलायामनुधावामि तत् प्रसीदत बद्धेनं मह्यमर्पयतेति यावदसौ क्रन्दति तावदहं स्थविरे केन देवो मातरिश्वा बद्धपूर्व्वः किमेते काकाः शौक्लेयस्य मे निग्रहीतारः शान्तं पापमित्यभ्यधावम्। असावप्यमीभिस्त्वमेवोन्मत्ता या अनुग्रत्त इत्युन्मत्तं मुक्तवती कस्तमिदानीं बध्नातीति निन्दिता कदर्थिता कदत्येव मामभ्यधावत्।

SANSKRIT, No. 1—*DEGREE.*

ततश्चैनां त्रासेनाल्पीयसाञ्जर्जरेण च कण्ठेन रुग्णरशिकाग्रहीतेन च हृदयेन हा तात हा जननि इति क्रन्दन्तीं कीर्णम्लानशेखरस्रजि शीर्णनहने शिरसिजानां सञ्चये निगृह्यासिना शिलाशितेन शिरश्चिकर्त्तिषयाचेहत। झटिति चाच्छाद्य तस्य हस्तात्तां शस्त्रिकां तया निहत्य तस्य तच्छिरः सजटाजालं निकटस्थस्य कस्यचित् जीर्णसालस्य स्कन्धरन्ध्रे न्यदधं। तन्निधाय हृष्टतरः स राक्षसः क्षीणाधिरकथयत् "आर्य्य कदर्य्यस्यास्य कदर्यनाम्न कदाचिन्निद्रायाति नेत्रे तर्जयति त्रासयति चाक्षत्रे चाक्षां ददाति तदत्र कल्याणराशिना साधीयः कृतं यदेष नरकाक्षः कारणानां नारकीणां रसज्ञानाय नीतः शीतेतरदीधितिदेहजस्य नगरं तदत्र दयानिधेरनन्ततेजसस्तेऽयं जनः काश्चिदाशां चिकीर्षति आदिशाशं कालहरणेन" इत्यनंसीत्। आदिशश्च तं सखे सैषा सज्जनाचरिता सरणिः यदणीयसि कारणेऽणीयानादरः संदृश्यते। न चेदिदं नेच्छसि सेयं सन्नताङ्गयष्टिरक्षीणार्त्ता सत्यनेनाकृत्यकारिणात्यर्थं क्षोभिता तन्नयैनां निजनिलयं नान्यदितः किञ्चिदस्ति चित्ताराधनं न इति।

SANSKRIT, No. 1—*DEGREE.*

अतिक्रान्ते च षष्ठीजागरे प्राप्ते दशमेऽहनि पुण्ये मुहूर्त्ते गाः सुवर्णञ्च कोटिशो ब्राह्मणसात् कृत्वा मातुरस्य मया परिपूर्णमण्डल-श्चन्द्रः स्वप्ने मुखकमलमाविशन् दृष्ट इति स्वप्नानुरूपमेव राजा सूनोश्चन्द्रापीड इति नाम चकार। अपरेद्युः सुकनासोऽपि कृत्वा ब्राह्मणोचिताः सकलाः क्रिया राजानुमतमात्मजस्य विप्रजनोचितं वैशम्पायन इति नाम चक्रे। क्रमेण कृतचूडाकरणादिक्रियाकला-पस्य शैशवमतिचक्राम चन्द्रापीडस्य।

तारापीडस्य क्रीड़ाव्यासङ्गविघातार्थं वहिर्नगरादनुशिप्रमर्द्धक्रोश-मात्रायामम् अतिमहता तुहिनगिरिशिखरानुकारिणा सुधाधवलेन परिष्कृतं अनुप्राकारमाहितेन महता परिखावलयेन परिवेष्टितम् अतिदृढकपाटसम्पुटम् उद्घाटितैकद्वारप्रवेशम् एकान्तोपरचित-तुरगवाह्यालीविभागम् अधःकल्पितव्यायामशालम् अमरागाराकारं विद्यामन्दिरमकारयत्। सर्व्वविद्याचार्य्याणां च संग्रहे यत्नमति-महान्तमन्वतिष्ठत्।

तत्रस्थञ्च तं केशरिकिशोरकमिव पञ्जरगतं कृत्वा प्रतिनिषिद्ध-निर्गमम् आचार्य्यकुलपुत्रप्रायपरिजनपरिवारम् अपनीताशेष-शिशुजनक्रीडनव्यासङ्गम् अनन्यमनसम् अखिलविद्योपादानार्थमा-चार्य्येभ्यश्चन्द्रापीडं शोभने दिवसे वैशम्पायनद्वितीयमर्पयाम्बभूव प्रतिदिनञ्चोत्थायोत्थाय सह विलासवत्या विरलपरिजनस्तत्रैव गत्वैन-मालोकयामास राजा।

SANSKRIT, No. 2—*DEGREE.*

सुप्तो नभस्तः पतितं निरीक्षाञ्चक्रे विवस्वन्तमधः स्फुरन्तं ।
आख्यद्दसन् मातृकुले सखिभ्यः पश्यन् प्रमादं भरतोऽपि राज्ञः ॥
अधिश्रवन्नात्ययिकं तमेत्य दूता यदार्थं प्रयियासयन्तः ।
आहिष्ट जाताङ्घ्रिषवस्तदासावुत्कण्ठमानो भरतो गुरूणां ॥
बन्धूनशङ्किष्ट समाकुलत्वादासेदुषः स्नेहवशादपायं ।
गोमायुशारङ्गगणाश्च सम्यङ्नायासिषुर्भीममरासिषश्च ॥
स प्रोषितवानेत्य पुरं प्रवेशयन् शुश्राव घोषं न जनौघजन्यं ।
आकर्णयामास न वेदनादान्न चोपलेभे वणिजां पणायाः ॥
चक्रन्दुरुच्चैर्नृपतिं समेत्य तं मातरोऽभ्यर्थमुपागताश्चाः ।
पुरोहितामात्यमुखाश्च योधा विदद्धमन्युप्रतिपूर्णमन्याः ॥
दिदृक्षमाणाः परितः ससीतं रामं यदा नैक्षत लक्ष्मणश्च ।
रोदद्यमानः स तदाभ्यपृच्छद्यथावदाख्यन्नथ कृत्तमस्मै ॥
आबद्धभीमभ्रुकुटीविभङ्गः प्रेम्णीयमानाक्षयरौद्रनेत्रः ।
उच्चैरुपालभ्य स कैकयीञ्च शोके मुहुस्त्वाविरतं न्यमाङ्क्षीत् ॥
नृपात्मजौ चिक्लिशतुः ससीतौ ममार राजा विधवा भवत्यः ।
शोच्या वयं भूरनृपा लघुत्वं कैकय्युपज्ञं वत बङ्गनर्थं ॥

SANSKRIT, No. 2—*DEGREE.*

विधाय वैरं सामर्थे नरोऽरौ य उदासते।
प्रक्षिप्योदर्चिषं कक्षे शेरते तेऽभिमारुतम् ॥
मनागनभ्यावृत्त्या वा कामं क्षाम्यतु यः क्षमी।
क्रियासमभिहारेण विराध्यन्तं क्षमेत कः ॥
माजीवन् यः परावज्ञादुःखदग्धोऽपि जीवति।
तस्याजननिरेवास्तु जननीक्लेशकारिणः ॥
पादाहतं यदुत्थाय मूर्द्धानमधिरोहति।
स्वस्यादेवापमानेऽपि देहिनस्तद्वरं रजः ॥
असम्पादयतः कश्चिदर्थं जातिक्रियागुणैः।
यदृच्छाशब्दवत्पुंसः संज्ञायै जन्म केवलं ॥
तुङ्गत्वमितरा नाद्रौ नेदं सिन्धावगाधता।
अलङ्घनीयताहेतुरुभयन्तन्मनस्विनि ॥
तुल्येऽपराधे स्वर्भानुर्भानुमन्तं चिरेण यत्।
हिमांशुमाशु ग्रसते तन्मृदुत्वः स्फुटं फलं ॥
स्वयं प्रणमतेऽल्पेऽपि परवायावुपेयुषि।
निदर्शनमसाराणां लघुर्बहुदृशं नरः ॥
तेजस्विमध्ये तेजस्वी दवीयानपि गण्यते।
पञ्चमः पञ्चतपसस्तपनो जातवेदसाम् ॥
अक्षत्वा क्षेलया पादमुच्चैर्मूर्द्धसु विद्विषां।
कथङ्कारमनालम्बां कीर्त्तिर्द्यामधिरोहति ॥

SANSKRIT, No. 2—*DEGREE.*

आसते शतमधि क्षिति भूपास्तोयराशिरसि ते खलु कूपाः ।
किं ग्रहा दिवि न जायति ते ते भास्करस्य कतमस्तु तुलास्तु ॥
विश्वदृश्वनयना वयमेव त्वद्गुणाम्बुधिमगाधमवेमः ।
त्वामिहैवमनिवेश्य रहस्ये निर्वृतिं नहि लभेमहि सर्व्वे ॥
शुद्धवंशजनितोऽपि गुणस्य स्थानतामनुभवन्नपि शक्रः ।
क्षेप्तुमेनमृजुमाशु सपत्नं शायकं धनुरिवाजनि वक्रः ॥
तेन तेन वचसैव मघोनः स स्म वेद कपटं पटुरुच्चैः ।
आचरत्तदुचितामथ वाणीमार्जवं हि कुटिलेषु न नीतिः ॥
सेयमुच्चतरता दुरितानामन्यजन्मनि मयैव कृतानां ।
युष्मदीयमपि या महिमानं जेतुमिच्छति कथावधपारं ॥
वित्त चित्तमखिलस्य न कुर्य्यां धुर्य्यकार्य्यपरिपन्थि तु मौनं ।
ह्रीर्गिरास्तु वरमस्तु पुनर्म्मा खीकृतैव परवागपरास्ता ॥
यन्मतौ विमलदर्पणिकायां संमुखस्थमखिलं खलु तत्त्वं ।
तेऽपि किं वितरथेदृशमाज्ञां या न यस्य सदृशी वितरीतुं ॥
यामि यामिह वरीतुमहो तद्दूततान्तु करवाणि कथं वः ।
ईदृशां न महतां वत जाता वञ्चने मम दृशस्य दृशापि ॥
उद्भ्रमामि विरहान्मुहुरस्या मोहमेति च मुहूर्त्तमहं यः ।
ब्रूत वः प्रभवितास्मि रहस्यं रक्षितुं स कथमीदृगवस्थः ॥

HINDEE, No. 1—*DEGREE.*

कितने हीं लोगों की ऐसी उलटी बुद्धि है कि कोई उजले कपडे पहरे तो उसे देख कर कहेंगे कि यह बडा उडाऊ गुण्डा है जब देखो तब चिकनिया बना रहता है ऐसे बचनों के डरसे कितने हीं लोग अपनी साधुता बताने को और दूसरे लोग अच्छा जाने इस लिये मैलेही भेष रहते हैं यद्यपि पगडी अच्छी भी हो पर इसी बात से उसे उलट कर नहीं बांधते और उसपर धूल रज जम जाती है देखो यहां के लोगों की कैसी उलटी चाल है कि जो उजला रहता है उसे उडाऊ और गुण्डा और मैले को साधु कहते हैं पर बिचार के देखो तो जैसा साधुता और मलीनता में बडा अन्तर है वैसाही उडाऊ और उजले मनुष्य में है. बहुधा लोग उजले आदमी को गुण्डा कहते हैं यह उनकी भूल है गुण्डापन स्वच्छता का गुण नहीं है वह चित्त की प्रकृति का गुण है क्योंकि कितने हीं मनुष्यों को देखते हैं कि उनके तन पर कपडा नहीं होता पर लुचपन नहीं छोडते कोई२ कहते हैं कि उजले कपडे पहरना दिवालियों का काम है और कपडे धुवाने से धन वृथा जाता है क्योंकि चौथे आठवें दिन कपडे धुलवाने से केवल धोबी का घर बनता है और कपडे के टुकडे उडते इसी बिचार से कितने हीं लोग मैले भेष रहते हैं यह केवल उनकी अज्ञानता है।

HINDEE, No. 1—*DEGREE.*

कार्त्तिक वदी अष्टमी से ले कार्त्तिक सुदी दूज तलक देवाली के दिन है. इन दिनोंमें घर द्वार जो वरसात में मैले होते हैं उन्हें लीप पोत कर उजाला करते हैं और सब द्रव्य वस्तु परिष्कार करते हैं; रस्ता गली सब बुहारे जाते हैं; संध्या समय दिया वारते हैं; किसी समय राजा नल ने ऐसी आज्ञा की थी तभी से यह रीति चली आई है, इन दिनों के बीच एकादशी के दिन व्रत नियम करके ठाकुर जी की पूजा करते हैं; उस दिन दिवाली की रीति और दिनों से अधिक होती है. त्रयोदशी के दिन, जिसे धनतेरस कहते हैं, धनकी पूजा करते हैं, चतुर्दशी को चांदके उदय होने से लोग सुगन्ध तेल लगाकर उष्ण जलसे नहाते हैं, और चिंचिडेके पत्ते और दिया सिर परसे निछावर कर फेंकते हैं, इस से पाप जाता है और धन मिलता है, इस दिन हनुमान का जनम है; बहुत लोग उस दिन व्रत करके दिन रात हनुमान जीकी पूजा में रहते है; अमावस के दिन पितर लोगोंका श्राद्ध तर्पण करके रात्रिको लक्ष्मी देवी की पूजा करते हैं, और बतासा और भांति भांति की मिठाइयां बनाकर चढाते हैं और रतजगी करते हैं. अपने बन्धु बान्धव को न्यौता देकर इकठे बैठ खाते पीते हैं और आनन्द करते हैं; कातिक सुदी पडिवाको जिसे गोवर्द्धन पडिवा कहते है; खाना पकाकर गोवर्द्धन जीके सामने धरते हैं. और भजन करके प्रसाद सबों को बांट देते हैं और खाते हैं और दान पुण्य कर माधव की पूजा भी करते हैं श्रीकृष्ण के समय से यह रीति चली आई है. उस दिन जूआ भी खेलते हैं. कातिक सुदी दूजको जिसे भाई दूज कहते हैं बहिन अपने भाईको बुलाकर भांति भांति के खाने खिलाती हैं और तिलक देती है. भाई भी अपने विभवके अनुसार बहिन को देता है इससे आयु वृद्धि होती है।

HINDEE, No. 1—*DEGREE.*

सब से अधिक अद्भुत वे बडे पुराने संकेत देख पडते हैं, जो अग्नि को अंगिरस के साथ एक करते हैं। देखो अंगिरस वेद और पुराणों में एक प्रजापति ऋषिका नाम है, जिसका वंश बडा प्रख्यात और उत्तम था, और वेदके बहुतसे सूक्त उसीके वंशवालों के बनाये हैं। एक जगह में अग्निका शब्द पुनः२ न लिखकर उसका नाम अंगिरस लिखा है और एक जगह में स्पष्ट कह दिया है कि अग्नि प्रथम और मुख्य अंगिरस है। तात्पर्य्य इस लक्ष्यार्थ का दूसरी जगह पर जाकर खुलता है जहां लिखा है कि पहले ही पहल अंगिरस ने अग्नि पर निश्चय किया और उसके पीछे लोगोंने उसके अग्नि कुण्ड की रक्षा की और उसी की चाल पर चलने लगे और इससे यह बात प्रत्यक्ष जान पडती है कि इस वंशवालोंने वा इस संप्रदायवालोंने अग्नि की पूजा चलाई अथवा उसकी पूजा का प्रचार बहुत बढ़ाया और उसके लिये वे सब विधि रचीं कि जिनसे फिर लोग उसे पूजने लगे। उस कथा के अभिप्राय से भी जो फिर पीछे से बढ़ावा देकर ब्राह्मणों में और पुराणों में लिखी है यह पिछिली बात प्रगट होती है और हिन्दुओं में अग्नि की पूजा के बहुत प्रचार देनेवाले येही अंगिरस और उसके वंशवाले लिखे हैं। अग्निके गुण और धर्म्म जो लिखे हैं उनके सामान्यार्थ जानना कुछ कठिन नहीं है। जो जो स्वाभाविक हैं उनके अर्थ तो प्रगट ही हैं और जो दृष्टांत युक्त रूपक अलंकार लिखे हैं वे तो कुछ बहुत सूक्ष्म नहीं हैं और सहज में समझ पड जाते हैं जैसे अग्नि को वायु का लडका कहा अथवा वह बात हिन्दुओंके निश्चय से निकली जैसे उसी अग्नि को देवताओं का पुत्र और पिता दोनों कहते हैं क्योंकि जो हवन तर्पण वह उन्हे ले जाता है उसे वह उन्हे पुत्रोंके समान पोषण करता है इसे तो पिता ठहरा फिर हवन तर्पण का लेजाना यह काम पुत्र का है इस लिये पुत्र बना।

HINDEE, No. 2—*DEGREE.*

वृन्दावन खेलत नन्दलाला, भयौ हिये आनन्द विशाला।

जहां तहां ग्वाल गाय संग जाहीं, तहां तहां आप फिरत बनमाहीं॥

बलिदाऊसों कहत कन्हाई, नित ल्यावऊ मोहि संग लिवाई॥

आज मह्रं करि आवन पायौ, जननी तुम्हरे कहे पठायौ।

कालिह कवन विधि करि बन ऐहौं, जसुमति पै आवन नहिं पैहौं॥

सोवत बोलि लीजियौ मोकौं, सोंह नन्द बाबाकी तोकौं।

पुनि पुनि विनय करत सुखदाई, बलिसों सखनि समेत सुनाई।

सन्ध्यासमैं निकट जब आई, घरकऊं चलौ कहौ बलि भाई॥

गैयन घेरि करि इकठौरी, चले सदन सब गावत गौरी।

आवत बनतें धेनु चराई, ग्वालनि मध्य स्याम सुखदाई॥

जिहिं जिहिं भांति ग्वालमुख भाखैं, सुनि सुनि मनमोहन उर राखैं॥

नान्हे सुर पुनि आपुनि गावैं, तारी देत हंसत सुख पावैं॥

मोर मुकुट बनमाल उर पीताम्बर फहराय।

गोपदरजछबि वदनपर आवत गाय चराय॥

छुटी अलकछबि देत जलजवदनपर मधुप जनु।

आवन सखनसमेत नन्दसुवन ब्रजप्राणधन॥

HINDEE, No. 2—*DEGREE.*

मोरचन्द्रिका स्यामसिर चढ़ि कत करति गुमान।
लखवी पायनि पर लुठति सुनियत राधामान॥
को छूयौ इहिं जालपरि मत कुरंग अकुलाय।
ज्यौं ज्यौं सुरझ भज्यौ चहै त्यों त्यों उरझत जाय॥
सखि सोहत गोपाल के उर गुञ्जन की माल।
बाहर लसत पिये मनौ दावानल की ज्वाल॥
अधर धरत हरिके परत ओंठ दीठपट योति।
हरित बासुकी बासुरी इन्द्रधनुषरंग होति॥
तुम कहति हौं आपहु समझति बहुत सयान।
लखि मोहन जौ मन रहै तौ मन राखौं मान॥
जहां जहां ठाढ़ौ लख्यौ स्याम सुभग सिर मौर।
उन हूं बिन छन गहि रहत दृगनि अजौं वह ठौर॥
जात सयान अयान ह्वै वै ठग काहि न ठगैं न।
को लखपाय न लालके लखि ललचो हैं नैन॥
कीने हूं कोरिक यतन अब गहि काढ़ै कौन।
भौ मनमोहन रूप मिलि पानीमें को लौन॥

HINDEE, No. 2—*DEGREE.*

मातपितासुख भवन बालपनही उन त्यागो।
दुर्गविपिन मृगपतंग साथ रहिवो सुख लागो॥
रचि समीर आधार उग्रतप रचो उर्द्धमुख।
तब उपजो दृढ़ प्रेम रामपदलीन परमसुख॥
विमलद्वार वैकुण्ठके अचल बास बसनो लगे।
रङ्गप्रेम फरुही निरखि नलिन नीरसे डगमगे॥
गगन पथ में अमरनारि जेवनार परेखी।
विप्रदीन के साथ नाथ जेंवत उन देखी॥
कहै विप्रनि धन्य जासु पियसङ्ग जेंवत हैं।
मो पियकों नहि मिलै झूट जो पदसेवत हैं॥
अमर आइ समुझावते कहा खडी पछताऊरी।
मो सबको धनलालसा लई लूटि इन बाऊरी॥
जब निजकर अजपीत पामरी कनक बनायो।
तब अहीरके कहें कामरी कन्ध चढायो॥
जब शङ्कर मृदुमोद साजि समाधि लगाई।
तब एक भिलनी बैरि जूठ कहि मीठ खवाई॥
जब शारद जस गावते सुधासहित आगे गई।
तबहि रङ्ग दै बाऊरी बीचहि बट पारी भई॥
पुनक तिसरी मुठी बाऊरी प्रभुजों खाते।
तव हम सबको कहो कवन महिभारहि जाते॥
इहै कहो अज धन्य मातु जगबन्दनि माया।
जिन्ह किन्ही हैं आजु सर्व्वदेवन्ह पर माया॥
तदपि नहीं संसय नसे रहे हियें सर साधिकै।
ध राखी है नाथजू पीताम्बर मह बांधिकै॥

BENGALI, No. 1—*DEGREE.*

কোন্ কর্ম্ম কর্ত্তব্য ও কোন্ কর্ম্ম অকর্ত্তব্য, এই বিষয়ে উপদেশ দিবার নিমিত্ত পরমেশ্বর কার্য্য বিশেষে সুখ বা দুঃখ নিয়োজন করিয়াছেন। কোন কর্ম্মের অনুষ্ঠান করিয়া তজ্জন্য দুঃখ প্রাপ্ত হইলে তৎক্ষণাৎ নিশ্চয় জানা উচিত, যে ঐ দুঃখ-জনক কার্য্য মঙ্গলাকর আনন্দকর পরমেশ্বরের নিয়মানুগত কার্য্য নহে। অতএব জগদীশ্বরের এই রূপে কর্ত্তব্যাকর্ত্তব্যের উপদশে দেওয়া, আর মহাভীষণ নাদে আজ্ঞা প্রকাশ করা, উভয়ই তুল্য। যদি তিনি মনুষ্যের ন্যায় শরীরী হইতেন, আর আমাদিগকে সমক্ষে দণ্ডায়মান করিয়া ভয়ঙ্কর ভ্রূভঙ্গ প্রদর্শন-পূর্ব্বক ঘনঘোর গভীর নাদে অনুচিত কর্ম্মানুষ্ঠানের নিষেধ করিতেন, এবং কহিতেন এই নিষিদ্ধ কর্ম্ম করিলে যাতনার আর সীমা থাকিবেক না, তবে তাঁহার অনিবার্য্য অনুমতি শ্রবণ করিয়া যাদৃশ ব্যবহার করা উচিত হইত, তাঁহার নিয়ম জানিয়া একান্ত চিত্তে তদনুযায়ী আচরণ করাও সেই রূপ আবশ্যক, তাহা না করিলেই দুঃখ। বরং নিয়ম ভঙ্গের রূপ অবিলম্বে অনুভূত হইলে বাচনিক উপদেশ অপেক্ষাও তাহা দৃঢ়রূপে হৃদয়ঙ্গম হইতে পারে। তিনি আমাদিগের হিতের নিমিত্তে ক্লেশের উৎপত্তি করিয়াছেন—অধিক দুঃখ ঘটনার নিরাকরণ নিমিত্ত অল্প দুঃখের সৃষ্টি করিয়াছেন—অকাল মৃত্যু নিবারণার্থে শারীরিক ক্লেশের সৃজন করিয়াছেন। একবার কোন কর্ম্ম-দোষে দুঃখ প্রাপ্ত হইলে তাহা নিয়ম বিরুদ্ধ জানিয়া বারান্তর তদ্রূপ কর্ম্ম না করি এই অভিপ্রায়েই তিনি নিয়ম ভঙ্গকে দুঃখ-জনক করিয়াছেন। যদি সে দুঃখানু-ভব দ্বারা আমাদিগের উপকার সম্ভাবনা না থাকিত, তবে নিয়ম লঙ্ঘন করিলেও আমাদিগকে তজ্জন্য দুঃখ প্রদান করিতেন না। তিনি যেমন রাজা স্বরূপ হইয়া শুভকর নিয়ম সংস্থাপন পূর্ব্বক বিশ্বরাজ্য পালন করিতেছেন, তদ্রূপ পরম কারুণিক আচার্য্য স্বরূপ হইয়া স্বপ্রতিষ্ঠিত নিয়ম শিক্ষার উপায় করিয়া দিয়াছেন।

BENGALI, No. 1—*DEGREE.*

রামসুন্দর ও মুখোপাধ্যায় উভয়েই উভয়কে ঘৃণা করেন। মুখোপাধ্যায় রামসুন্দরকে ব্যয়কুণ্ঠ, এবং রামসুন্দর মুখোপাধ্যায়কে অতি ব্যয়শীল বলিয়া পথে ঘাটে সর্ব্বত্র সকলের সমীপে নিন্দা করিয়া থাকেন। তাঁহাদের উভয়ের যে রূপ চরিত্র বর্ণিত হইল এতদ্দেশে অনেক ব্যক্তিরই সেই রূপ। তাঁহারা দুই জন সেই সকল ব্যক্তির আদর্শ বলিয়া উক্ত হইতে পারেন। অবনিমণ্ডলের অধিক লোকই উক্তরূপ দ্বিবিধ সম্প্রদায়ে বিভক্ত হইতে পারে। তাঁহাদের অন্যান্য বিষয়ে যত বিভিন্নতা থাকুক নির্ধন হইবার ভয় ও ধনাঢ্য হইবার প্রত্যাশা উভয় সম্প্রদায়েরই অতিশয় প্রবল। এক সম্প্রদায় দারিদ্র্যদশাকে অতিমাত্র দুঃখহেতু জানিয়া তাহার প্রতিবিধানার্থ চিরজীবনই সঞ্চয় করিতে প্রবৃত্ত থাকে, অন্য সম্প্রদায় ঐ দশাকে অতিশয় অসম্ভ্রমজনক বিবেচনা করিয়া যত্নপূর্ব্বক অপ্রকাশ রাখিতে চেষ্টা পায়। এক সম্প্রদায় উত্তরকালে যোত্রহীন হইবার আশঙ্কায় সতত শঙ্কিত। অন্য সম্প্রদায় বর্ত্তমানে যোত্রহীন বলিয়া পরিচিত হইবার ভয়ে নিয়তই চিন্তিত। এক সম্প্রদায় উত্তরকালে দীনতাবস্থা উৎপত্তি হইবার শঙ্কায় বর্ত্তমান দীনতাসম্ভব সমুদায় ক্লেশ ভোগ করে। অন্য সম্প্রদায় বর্ত্তমানে দরিদ্র বলিয়া বিখ্যাত হইবার আশঙ্কায় উত্তরকালে সম্ভাবিত দরিদ্রদশায় অতি সত্বর প্রবেশ করিতে থাকে। এক সম্প্রদায় উত্তরকালে ক্লেশঘটনার প্রতিবিধানার্থ পরিজনবর্গের কষ্টসাধন ও নিয়মাতিরিক্ত বৃদ্ধিজীবিকা অবলম্বন প্রভৃতি অসদুপায়ের অনুষ্ঠান করে, অন্য সম্প্রদায় অসম্ভ্রম নিবারণ, সম্ভ্রমবর্দ্ধন ও ইন্দ্রিয়োপভোগ সম্পাদনোদ্দেশে অশেষবিধ লোকরঞ্জন বিষয়ে অতিরিক্ত অনর্থক ব্যয় করিয়া ঋণগ্রস্ত ও ব্যতিব্যস্ত হয়। যাঁহারা পূর্ব্ব বৎসর পিতৃকৃত্যে বা মাতৃশ্রাদ্ধে সর্ব্বস্বান্ত করিয়া পর বৎসর ঋণের দায়ে কারারুদ্ধ হন তাঁহারা ঐ শেষোক্ত সম্প্রদায়ের গণনীয় লোক।

BENGALI, No. 1—*DEGREE.*

সংস্কৃত ভাষায় যত নাটক আছে শকুন্তলা সেই সকল অপেক্ষা সর্ব্বাংশে উৎকৃষ্ট তাহার সন্দেহ নাই। এই অপূর্ব্ব নাটকের, আদি অবধি অন্ত পর্য্যন্ত, সর্ব্বাংশই সর্ব্বাঙ্গসুন্দর। যদি শত বার পাঠ কর শত বারই অপূর্ব্ব বোধ হইবেক। এই নাটক সাত অঙ্কে বিভক্ত। ইহাতে দুষ্মন্ত ও শকুন্তলার বৃত্তান্ত বর্ণিত হইয়াছে। প্রথমাঙ্কে দুষ্মন্ত ও শকুন্তলার সাক্ষাৎকার, তৃতীয় অঙ্কে উভয়ের মিলন, চতুর্থে শকুন্তলার প্রস্থান, পঞ্চমে শকুন্তলার দুষ্মন্তসমীপ গমন ও প্রত্যাখ্যান, ষষ্ঠে রাজার বিরহ, সপ্তমে শকুন্তলার সহিত পুনর্ম্মিলন; এই সকল স্থলে কালিদাস স্বীয় অলৌকিক কবিত্বশক্তির একশেষ প্রদর্শন করিয়াছেন। উত্তম সংস্কৃতজ্ঞ সহৃদয় ব্যক্তি ঐ সকল স্থল পাঠ করিলে, অবশ্যই তাঁহার অন্তঃকরণে এই দৃঢ় প্রতীতি জন্মিবেক যে মনুষ্যের ক্ষমতায় ইহা অপেক্ষা উৎকৃষ্ট রচনা সম্ভবিতে পারে না। বস্তুতঃ কালিদাসের অভিজ্ঞানশকুন্তল অপূর্ব্ব পদার্থ।

ভারতবর্ষীয়েরাই যে, স্বদেশীয় কাব্য বলিয়া, শকুন্তলার এত প্রশংসা করেন এমত নহে; দেশান্তরীয় পণ্ডিতেরাও শকুন্তলার এইরূপ, অথবা ইহা অপেক্ষা অধিক, প্রশংসা করিয়াছেন। নানা বিদ্যাবিশারদ অশেষদেশভাষাজ্ঞ সুবিখ্যাত সর্ উইলিয়ম্ জোন্স শকুন্তলা পাঠ করিয়া এমত মোহিত হইয়াছিলেন যে কালিদাসকে স্বদেশীয় অদ্বিতীয় কবি শেক্সপিয়রের তুল্য বলিয়া নির্দ্দেশ করিয়াছেন। এবং জর্ম্মনদেশীয় অতি প্রধান পণ্ডিত ও অতি প্রধান কবি গেটি শকুন্তলার সর্ উইলিয়ম্ জোন্সকৃত ইংরেজী অনুবাদের ফর্ষ্টরকৃত জর্ম্মন অনুবাদ পাঠ করিয়া লিখিয়াছেন "যদি কেহ বসন্তের পুষ্প ও শরদের ফল লাভের অভিলাষ করে, যদি কেহ চিত্তের আকর্ষণ ও বশীকরণ কারি বস্তুর অভিলাষ করে, যদি কেহ প্রীতিজনক ও প্রফুল্লকর বস্তুর অভিলাষ করে, যদি কেহ স্বর্গ ও পৃথিবী এই দুই এক নামে সমাবেশিত করিবার অভিলাষ করে; তাহা হইলে, হে অভিজ্ঞানশকুন্তল! আমি তোমার নাম নির্দ্দেশ করি; এবং তাহা হইলেই সকল বলা হইল।

BENGALI, No. 2—*DEGREE.*

তাহাতে মঙ্গল তূর্ণ, জন্মিলা প্রবাল বর্ণ,
সূর্য্য তুল্য হৈল তেজীয়ান্।
মেধা নামা পত্নী যাঁর, ঘণ্টেশ্বর পুত্র তাঁর,
গুণ কর্ম্ম বিষ্ণুর সমান ॥
বিংশতি সপ্তম সংখ্যা, নক্ষত্রেশ পত্নী আখ্যা,
অশ্বিনী ভরণী আদি করি।
তার মধ্যে ভাগ্যবতী, রোহিণী রসিকা অতি,
রাখিলেন পতি বশ করি ॥
রোহিণীর প্রেমে শশী, বশ হয়্যা দিবা নিশি,
না হেরেন অন্য পত্নীগণ ॥
দেখি ষড়্‌বিংশ ভগ্নী, ক্রোধে জ্বলে যেন অগ্নি,
পিতা দক্ষে করে নিবেদন ॥
কন্যাগণ দুঃখ শুনি, ক্রোধে দক্ষ মহামুনি,
সেইক্ষণে চন্দ্রে দেন শাপ।
যক্ষ্মাগ্রস্ত তদবধি, হইলেন কলানিধি,
মনে বড় বাড়িল সন্তাপ ॥
দিনে দিনে দেহ ক্ষয়, ক্ষীণ হয়্যে অতিশয়,
লইলেন শিবের শরণ।
দেখি রোগী শশধর, অভয় দিলেন হর,
করিলেন রোগ বিমোচন ॥

BENGALI, No. 2—*DEGREE.*

অনেক সমর হৈল, কুম্ভকর্ণ আদি মৈল,
ইন্দ্রজিত প্রভৃতি মরিল।
রাবণ রুষিয়া মনে, যুঝে শ্রীরামের সনে,
শক্তিশেলে লক্ষ্মণে বিঁধিল ॥
রাম কন হনুমানে, সে গন্ধমাদন আনে,
তাহে ছিল বিশল্যকরণি।
পাইয়া তাহার ঘ্রাণ, লক্ষ্মণ পাইলা প্রাণ,
দেবগণ করে জয় ধ্বনি ॥
রাবণ আইল রণে, রঘুনাথ ক্রোধ মনে,
ব্রহ্মঅস্ত্রে তাহারে বধিলা।
বিভীষণে দিলা লঙ্কা, ইন্দ্রের ঘুচিল শঙ্কা,
পরীক্ষায় সীতা উদ্ধারিলা ॥
রাক্ষস বানর সঙ্গে, পুষ্পকে চড়িয়া রঙ্গে,
রাজা হৈলা অযোধ্যা আসিয়া।
সীতা হৈলা গর্ভবতী, লোকবাদে রঘুপতি,
বনবাসে দিলা পাঠাইয়া ॥
সীতা তপোবনে রৈলা, কুশ লব পুত্র হৈলা,
রাম অশ্বমেধ আরম্ভিল।
বাল্মীকির সঙ্গে গিয়া, কুশ লব বিবরিয়া,
রামে রামায়ণ শুনাইলা ॥
কুশ লব পরিচয়ে, সীতা আনি নিজালয়ে,
পরীক্ষা দিবারে পুন চান।
সীতা কৈলা ধরা ধ্যান, ধরা কৈলা অধিষ্ঠান,
সীতা কৈলা পাতালে প্রয়াণ ॥

BENGALI, No. 2—*DEGREE.*

ত্রিভুবন জনধাত্রী, পর্ব্বতভুপালপুত্রী,
হিমালয়ে বাড়েন চণ্ডিকা ।
অন্য বেশ দিনে দিনে, শোভে অলঙ্কার বিনে,
দেখি সুখী হইল মেনকা ॥
উরুযুগ করিবর, নাভি যেন সরোবর,
দুই ভুজ মৃণাল সঙ্কাশ ।
নবীন অঙ্গের আভা, নানা অলঙ্কার শোভা,
অন্ধকার করয়ে বিনাশ ॥
অধর বন্ধূকবন্ধু, বদন শরদ ইন্দু,
খঞ্জনগঞ্জন বিলোচন ।
প্রভাতে ভানুর ছটা, ললাটে সিন্দুর ফোটা,
তনুরুচি ভুবনমোহন ॥
নাসায় দোলয়ে মতি, হীরায় জড়িত তথি,
বদন কমল ভাল সাজে ।
তুলনা না দিতে পারি, তাহে অতি মনোহারি,
যেন সুধাকর তারা মাঝে ॥
গৌরীর বদন শোভা, লিখিতে না পারি কিবা,
দিনে চন্দ্র নাহি দেয় দেখা ।
ম্লান চন্দ্র এই শোকে, না বিচারি সর্ব্বলোকে,
মিছে বলে কলঙ্কের রেখা ॥
গৌরীর দশন রুচি, দেখিয়া দাড়িম্ব বীচি,
মলিন হইল লজ্জা ভরে ।
হেন বুঝি অনুমানে, এই শোক করি মনে,
পক্কতায় দাড়িম্ব বিদরে ।

No. 3—DEGREE.

The village communities are little republics, having nearly every thing they can want within themselves, and almost independent of any foreign relations. They seem to last where nothing else lasts. Dynasty after dynasty tumbles down; revolution succeeds revolution; Hindoo, Patan Mogul, Mahratta, Sik, English, are all masters in turn; but the village community remains the same. In times of trouble, they arm and fortify themselves: an hostile army passes through the country: the village communities collect their cattle within their walls, and let the enemy pass unprovoked. If plunder and devastation be directed against themselves, and the force employed be irresistible, they flee to friendly villages at a distance; but, when the storm has passed over, they return and resume their occupations. If a country remain for a series of years the scene of continued pillage and massacre so that the villages cannot be inhabited, the scattered villagers nevertheless return whenever the power of peaceable possession revives. A generation may pass away, but the succeeding generation will return. The sons will take the places of their fathers; the same site for the village, the same positions for the houses, the same lands will be re-occupied by the descendants of those who were driven out when the village was depopulated; and it is not a trifling matter that will drive them out, for they will often maintain their post through times of disturbance and convulsion, and acquire strength sufficient to resist pillage and oppression with success. This union of the village communities, each one forming a separate little state in itself, has, I conceive, contributed more than any other cause to the preservation of the people of India, through all the revolutions and changes which they have suffered, and is in a high degree conducive to their happiness, and to the enjoyment of a great portion of freedom and independence.

No. 3—DEGREE.

In the mean time, the impulse which Clive had given to the administration of Bengal was constantly becoming fainter and fainter. His policy was to a great extent abandoned; the abuses which he had suppressed began to revive; and at length the evils which a bad government had engendered were aggravated by one of those fearful visitations which the best government cannot avert. In the summer of 1770, the rains failed; the earth was parched up; the tanks were empty; the rivers shrank within their beds; and famine, such as is known only in countries where every household depends for support on its own little patch of cultivation, filled the whole valley of the Ganges with misery and death. Tender and delicate women, whose veils had never been lifted before the public gaze, came forth from the inner chambers in which Eastern jealousy had kept watch over their beauty, threw themselves on the earth before the passers-by, and with loud wailings, implored a handful of rice for their children. The Hoogley every day rolled down thousands of corpses close to the porticoes and gardens of the English conquerors. The very streets of Calcutta were blocked up by the dying and the dead. The lean and feeble survivors had not energy enough to bear the bodies of their kindred to the funeral pile or to the holy river, or even to scare away the jackals and vultures, who fed on human remains in the face of day. The extent of the mortality was never ascertained; but it was popularly reckoned by millions. This melancholy intelligence added to the excitement which already prevailed in England on Indian subjects. The proprietors of East India stock were uneasy about their dividends. All men of common humanity were touched by the calamities of our unhappy subjects; and indignation soon began to mingle itself with pity.

No. 3—DEGREE.*

Humâyun, therefore, intrenched his camp, and began to collect boats and form a bridge across the Ganges, so as to pursue his retreat along the opposite bank. Shir Shâh, to whom every delay was an advantage, allowed him to go on for nearly two months; when, the bridge of boats being nearly completed, Shir Shâh one day left his camp standing and occupied by a sufficient force to conceal his movement from the enemy, while he himself, with the choice of his army, made a secret march to the rear of Humâyun's position, and, returning in the night, attacked him in three columns about daybreak, and completely surprised his camp. Humâyun had only time to leap on horseback, and, though himself disposed to make one effort, at least, against the enemy, he was urged by those around him to provide for his own safety; and one of his principal officers, seizing his reins, in a manner compelled him to make his way to the river-side. The bridge, as has been mentioned, was not finished; and as Humâyun had not a moment for deliberation, he plunged at once into the Ganges. Before he reached the opposite bank his horse was exhausted, and sunk into the stream; and Humâyun himself must have met with the same fate, if he had not been saved by a water-carrier who was crossing, with the aid of the skin used to hold water, which he had inflated like a bladder, and which enabled him to support the king's weight as well as his own. Thus rescued, Humâyun pursued his flight, with a very small retinue, to Calpi, and thence proceeded to Agra, almost the whole of his army having been cut off by the enemy or drowned in the river.

* For conversational Exercises, *vide* Military Prize tests: but it will be borne in mind that in those languages in which a colloquial Examination is part of the test, candidates for Degrees are expected to converse with fluency, and accuracy, on any subject whatever, that may be proposed by the Examiners.

MILITARY EXAMINATIONS.

HINDOOSTANI—*TRANSLATION.**

In times long past, when the Romans had possession of Egypt, and some other parts of Northern Africa, the Chief Magistrate of that division of the empire had a slave named Androcles. This unfortunate man had been guilty of a fault for which his master would have put him to death, had he not found an opportunity to escape. Animated by terror, Androcles fled into the deserts of Numidia. As he wandered among the barren and burning sands of the wilderness, almost faint with heat and hunger, he espied a cave in the side of a rock. He went in, and finding at the farther end of it a place to sit down upon, he rested for some time. At length, to his great surprise, a huge lion entered the cave. Androcles, pale and trembling, expected to be torn in pieces. But the lion instead of this, laid his paw upon his lap, and with a complaining kind of voice, fell licking his hand.

* To be translated into Hindoostani in both the *Persian* and *Devanagar* characters—one and the same translation, but written in different characters.—*Military Pass.*

HINDOOSTANI—*TRANSLATION.*

Having been born in Genoa, Columbus first offered his plan to the chief men of that city; but they only laughed at him, and refused to listen to or assist him. Much disappointed, but still resolved to persevere, he went to the King of Portugal. At this time the Portuguese were the best sailors in Europe, and had made the longest voyages. Columbus was not laughed at this time, but he was treated dishonestly. Pretending to listen to him, the King of Portugal got from him part of his plan; and then, refusing to assist him, sent out one of his own captains, with some ships, to make the very discovery which the ill-used Columbus had been the first to propose. However, the captain who was sent out did not succeed: he met with stormy weather, became alarmed, and soon returned to Portugal.

HINDOOSTANI—*TRANSLATION.*

A fox and a goat, travelling together on a very sultry day, found themselves exceedingly thirsty, when, looking round the country, in order to discover a place where they might meet with water, they at length descried a clear spring at the bottom of a pit. They both eagerly descended; and having sufficiently allayed their thirst, it was high time to consider how they should get out. They formed many plans, but could not agree upon any. At last the crafty and selfish fox cried out with great joy, "A thought has just come into my head, which will extricate us from our difficulty. Do you," said he to the goat," only rear yourself on your hinder legs, and rest your fore-feet against the side of the pit; in this posture, I will climb up to your head whence I shall be able to reach the top; and when I am once there, it will be easy enough for me to pull you out by the horns."

HINDOOSTANI—*TRANSLATION.*

The prisoner has been confined in the House of Correction under a sentence of three years' imprisonment, nearly two years of which have expired. The prosecutor was, and is at present, confined in the same building, where he performs the duties of a sweeper. During the first year of his confinement, the prisoner behaved himself to the satisfaction of the prison authorities, but, during the present year, his conduct has been very indifferent, and it has been found necessary occasionally to place him in solitary confinement. He was released from this description of punishment on the morning of the 21st October last, and was sitting eating his breakfast in the verandah of that portion of the House of Correction in which Europeans are confined, when the prosecutor passed him sweeping the floor.

HINDOOSTANI—*TRANSLATION.*

Many years ago there lived, in a remote island, an old Hermit, who was remarkable alike for his piety, and generosity. The coast was dangerous, and many sailors who had been shipwrecked could tell of the care and attention with which this good old man, on cold and boisterous nights, came out of his cell to render help and assistance, and give food and shelter to all who required it. The King of a neighbouring country one day hearing of his piety, sent for him; but to his great astonishment, he received in reply the following message "Those who wish to see the Hermit of the Cell—must come to the Cell of the Hermit." The King though a good man was unaccustomed to receive such messages, and, enraged beyond measure, he vowed he would be revenged. He sent a vessel with armed men to seize the Hermit, but a storm came on and all perished; another shared the same fate, until at last, the king, humbled and alarmed, wrote a letter full of meekness to the Hermit, and entreated his forgiveness.

HINDOOSTANI—*TRANSLATION.*

On the evening of the 1st instant as Baboo Nobin Chunder Dey, Banian, was passing through Sibboo Thakoor's Lane near Burra-bazar, he was requested by an up-country man to read a Bengalee letter for him, which, he said, was urgent and was at his house close by. On entering he saw, instead of his guide, a handsome Hindustani woman richly dressed, sitting on a sofa. Not long after four Hindustani men entered with drawn swords in their hands, and asked him in a rough and authoritative manner, why he came to the woman. Within a short time in came two or three more. The fellows demanding from him 400 rupees, some altercation ensued, another of the gang personating a Jemadar of Sah Behareelol appeared as mediator, and proposed to settle the matter on payment of 500 Rs.

HINDOOSTANI—*TRANSLATION.*

The new governor, as his first essay in command, sallied in advance of the army, and defied Khaled to combat. Abda-l'rahman, son of the Caliph, a youth of great promise, begged of Khaled the honour of being his champion. His request being granted, he rode forth, well armed, to the encounter. The combat was of short duration. At the onset the governor was daunted by the fierce countenance of the youthful Moslem, and confounded by the address with which he managed his horse and wielded his lance. At the first wound, he lost all presence of mind, and turning the reins, endeavoured to escape by dint of hoof. His steed was the swiftest, and he succeeded in throwing himself into the midst of his forces. The impetuous youth spurred after him, cutting, and slashing, right and left, and hewing his way with his scimetar.

HINDOOSTANI—*TRANSLATION.*

When the morning broke upon us, we saw none of our pursuers, and began to indulge the hope that they had given up the chase. We had, however, only made four miles in the entire night, and our prospects of escape can scarcely be said to have improved. About 8 A. M. we saw some natives bathing, and persuaded a native drummer who was with us to go and talk with them, and try to induce them to get us some food. The drummer took with him five rupees, and procured from one of the bathers a promise to obtain food, and also, if possible, the assistance of some native boatmen. This man left his LOTAH (a cooking-pot, which the natives carry everywhere with them) as a guarantee for his fidelity; but we saw no more of him, and he informed our messenger that orders had been sent down to Nuzzuffghur, two miles farther, to seize us, and that Baboo Ram Buksh of Dhownriakera, a powerful zamindar on the Oude side, had engaged that he would not suffer one of us to escape his territory.

HINDOOSTANI—*TRANSLATION.*

After living several days in this solitude and darkness, she heard a knocking, and guessed that it was made by people digging in search of her. She called out to them as loud as she could, but received no answer, for the place was too much closed up for them to hear her voice. This grieved her very much, for she feared that they might give over the search before they reached the spot where she was. Again, however, she heard a quantity of stones and earth fall near her, and thinking that an opening had been made, she was rushing forward to the spot where she had heard the noise, when it suddenly occurred to her that she might be crushed by the falling rubbish, and she prudently went back. But she hallooed out as loud as she was able, and was at length so happy as to be answered by the voice of her father. In a short time, he made his way to her: she fell into his arms, and was carried to her mother, who was overjoyed, as you may suppose, to find her so unexpectedly alive.

HINDOOSTANI—*TRANSLATION.*

His offer was instantly accepted,and Abda'lrahman was intrusted with the dangerous enterprise. He took with him a hundred picked men, and, conducted by Romanus, entered in the dead of night, by the breach in the wall, into the house of the traitor. Here they were refreshed with food, and disguised to look like the soldiers of the garrison. Abda'lrahman then divided them into four bands of twenty-five men each ; three of which he sent in different directions, with orders to keep quiet until he and his followers should give the signal-shout of Allah Achbar! He then requested Romanus to conduct him to the quarters of the governor, who had fled the fight with him that day. Under the guidance of the traitor, he and his twenty-five men passed with noiseless steps through the streets. Most of the unfortunate people of Bosra had sunk to sleep ; but now and then the groan of some wounded warrior, or the lament of some afflicted woman, broke the stillness of the night and startled the prowlers.

HINDOOSTANI—*COLLOQUIAL.*

1.—You have been 6 months absent, whereas you only had 4 months leave; what were you doing?

2.—Why, my Lord, I went to *Jagnath* and I was taken ill on the road returning and could not get back.

3.—Now I think you told me the very same story last year when you went to your home.

4.—Cherisher of the Poor, ask any of the leavemen, and they will tell you cholera was very bad this year. About 100,000 travellers died of it.

5.—Can you tell me the names of any men who were with you when you took ill.

6.—If your Lordship will let me go to the lines I shall bring five or six.

7.—I dare say you will, 50 or 60; but I am not so stupid as you imagine; mention their names please.

8.—Show me that musket;—the stock, cock, trigger, barrel and ramrod appear to be injured.

9.—As I was coming from the Treasury yesterday, Sir, I fell into a hole and was nearly killed.

10.—Explain the circumstances. If such is true, it should have been reported to me at the time.

HINDOOSTANI—*COLLOQUIAL.*

1.—See that the Sentries are posted equidistant from one another; and at that side of the Camp neighbouring the wood, let them be doubled.

2.—Tell them to be vigilant and watchful on their posts, but not to create unnecessary alarm by firing their muskets, on the occurrence of the slightest noise.

3.—It shall be done; but I come now to ask you, Sir, at what hour we march tomorrow, and whether we go by the road or across country.

4.—We march at 2 A. M; but more I cannot tell you. The road I know is extremely bad, and has not been repaired for years.

5.—The Buneeas have complained that the bullocks furnished by the commissariat are so weak that they will not be able to draw their Hackeries.

6.—I have already attended to the matter. Here, take this note to Captain Simpson, and, on your way, give this bag containing Rs. 379-14-6 to the Quarter Master.

7.—Has the Colonel issued any orders, Sir, regarding Goordial Singh, who was confined by your orders this morning after the action?

8.—Yes. He will be tried this afternoon by Drumhead Court Martial and most probably flogged. Plundering in front of

the enemy is a very grave Military Offence, and will always be severely punished.

9.—What is to be done, Sir, with *Ramdeen*, the tent-pitcher, who is accused of having robbed the Bazar *Chawdharee* of the gold ornaments.?

10.—There is no evidence against him. He must be released from confinement, and directed to return to his duty.

HINDOOSTANI—*COLLOQUIAL.*

1—A native officer has come to see you, Sir. He has now been a long time waiting. What are your orders ?

2.—Let him come in. When you saw I was busy, you should have shown him, at once, into the next room and given him a chair. You know well that I often told you never to keep any native gentleman waiting in the verandah.

3.—Well *Soobahdar*! I am glad to see you. What can I do for you? I hope your son has not been committing any fault again.

4.—No Sir. He is now very well behaved, and I want you to give me a letter of introduction to the Magistrate that I may get him some employment.

5.—I must first satisfy myself that his conduct has been

good. So come again on Monday next at sun-rise, and I shall give you an answer.

6.—Can you tell me any thing of the case of *Mohesh Singh* who has been accused by *Nawaz Khan* of stealing his cap, jacket, shoes, and the sum of Rs. 12-14- ?

7.—I do not know the particulars of this case, Sir; but I doubt the truth of the accusation, for I know that *Nawaz Khan* bears great enmity to *Mohesh Singh*.

8.—Pray tell me all you know about this matter. I suspected all was not right.

9.—If you will allow me to go to the lines just for five minutes I shall tell you all when I come back.

10.—Don't be much longer, as I am very busy; but at the same time very anxious to hear your report.

HINDOÔSTANI—*COLLOQUIAL.*

1.—Speak slowly and distinctly. I have not been very long in India, and I cannot understand your language well.

2.—I wished to explain to you Sir, that the men are very much indebted to the Buneeas, and that unless a settlement is made, the latter will not be able to purchase supplies for the march.

3.—This is a serious matter,—why did you not acquaint me with it earlier? The Governor General will be at Ferozpoor on the 30th instant; we are to meet him there, and consequently we must march from here the day after to-morrow.

4.—Under present circumstances, I fear Sir, there will be some difficulty. The grain merchants will not give the Regimental Buneeas credit, and the latter have no money.

5.—It is the order of the Commander-in-Chief that the Regiment shall march—march therefore it must. An order will be issued to-day directing that the Buneeas be paid up. I shall hold you responsible for its execution.

6.—A horseman from the General has brought this letter. He requests an immediate reply.

7.—Direct my horse to be saddled instantly. Bring me my uniform, and my sword, sash, and forage cap.

8.—Horseman! Ride back to the General's as fast as you can, and say I shall be with him five minutes after you arrive.

9.—*Saees*! run you on, at once, to the General's house, and let the other *Saees*, or the grass-cutter, hold the horse.

10.—Bearer! here are Rs. 26-14-8. Go to the Bazar and buy all the necessary things for the march,—horse blankets, rope, a waxcloth covering for the bed, spare tent-pegs &c. &c Take care you are not cheated.

HINDOSTANI—*COLLOQUIAL.*

1.—What is the distance between this place and the top of yonder hill?

2.—I do not know exactly: but I should say about four miles and three quarters.

3.—Take two men with you, and bring me the best information you can of the country round about it.

4.—Please tell me Sir, the principal points on which you require to be informed.

5.—Whether the country beyond is flat or undulating, populous or waste, and particularly, if there is a river or stream in the neighbourhood.

6.—If you will select the men you wish me to take with me, I shall start immediately.

7.—I wish you to select them yourself. You know what I require, and are better acquainted with the characters of the men than I can be.

8.—Very good Sir, I shall not fail. I shall make my report to you at 8-o clock to-morrow morning.

9.—Stop! Take your dinner, and let the men have theirs before you start. Do not, however, delay a moment longer than is necessary, as this matter is of much importance.

10.—We shall take some parched gram in our Haversacks Sir, which will be quite sufficient.

HINDOOSTANI—*COLLOQUIAL*

1.—What is your age, and how long is it since you entered the Service?

2.—I was ten years old when *Ranjeet Singh* died. I am now nine and a half years in the service of Government.

3.—Have you ever been tried by a Court Martial, and, if so, were you found guilty?

4.—A comrade once brought a false charge against me, and I was tried; but the witnesses told so many falsehoods, that the fraud was easily discovered, and I was acquitted.

5.—I believe you to be a good Soldier, and, if the Cap-

tain of your Company recommends you, I shall give you your promotion.

6.—I shall return, with your permission, at Sun-set, and bring the recommendation you require.

7.—No! Come to-morrow morning at Sun-rise, and bring the account books of your Company, and any cash balance there may be in hand.

8.—There will be a parade to-morrow at 6 o'clock A. M. I shall present myself Sir, at 8 o'clock, if at that hour you will be at leisure.

9.—No! Come at 4 o'clock, some gentlemen are coming to breakfast at 9 o'clock, and as the advances of pay which the men have lately received have somewhat complicated the accounts, it will take some time to examine them.

10.—I think Sir, you will find them quite correct—I have paid great attention to them.

HINDOOSTANI—*COLLOQUIAL*

1.—How did you lose the use of your right hand;—was it in action?

2.—No. I was struck by a stone in coming through the *Khaibar* Pass, and have never been able to use my hand since.

3.—Were you obliged to leave the army? If so, you get a pension of course?

4.—Yes. I receive a pension of 4 rupees a month from Government, besides which, the Magistrate Sahib has made me a Jemadar of police for which I get 7 more.

5.—Can you tell me where Jowala Parshad, the Bullock contractor, lives? I think his house is some where near this place.

6.—If you cross the bridge and take the first turning to your left, you will see a large house immediately opposite the Jail. That is his.

7.—Jowala Parshad, I want 350 bullocks to carry "road stuff" from here to *Darya Ganj*. How soon can you supply them?

8.—In a fortnight, your Honor will of course pay the hire of them from the day I engage them.

9.—No. I will do no such thing. Send them to me as you can collect them 10, 20, or 30, a day.

10.—It is impossible. There is not a bullock within 50 miles of this. They will all have to come from Ajmere.

HINDOOSTANI—*COLLOQUIAL.*

1.—There were but 49 men this morning on parade out of 74; what was the cause of the absence of the remainder?

2.—Five are sick, six on duty, four on leave, and ten were sent yesterday on escort duty.

3.—Tell the bildars to level the ground near the Butts and to cut a drain from it leading into the tank. All the men's feet must have been wetted this morning.

4.—A Regiment of Irregular Cavalry will march out of cantonments to-morrow morning. Had I not better wait?

5.—Very good, but do not forget it; as if the men have to stand in water for two hours many more mornings, half of them will soon be in hospital. Is there any other cause for the present sickness?

6.—Yes, the difficulty of getting good wheat here is very much felt. The men are unaccustomed to rice which does not agree with them.

7.—I shall go to the magistrate tomorrow. If he can assist us, I am certain he will.

8.—Once before the magistrate interfered and the banceas all closed their shops.

9.—Under those circumstances the better plan will be, to leave matters alone.

10.—Go now and execute the business about which I spoke to you yesterday. Be quick; but, at the same time, very cautions

HINDOOSTANI—*COLLOQUIAL.*

I.—Sepoy *Ram Deen* is to be placed under stoppages for Half Mounting at the rate of Rs. 1-12-0 per mensem until the sum due by him is liquidated.

2. Rs. 2-6-6 are now cut from him monthly to satisfy an award of the Court of Requests against him for Rs. 13-6-8.

3. Find out who went security for him when he was enlisted.

4. His security was *Ram Lal,* Color Havildar No. 6 Company. He was seized with cholera last night, and is, by this time, most probably, dead.

5. Make enquiries on this subject, and also regarding the character and general conduct of *Ram Deen* and report to me to-morrow.

6. Can you tell me the current price of bricks, mortar, kankar, wood suitable for beams, and bamboos ?

7. If I knew the work you wished executed, I could give you accurate information.

8. You see this road. Well, I wish it raised in the centre, aud I also wish to build, a gate and gate-house, similar to that at the Judge's Kachari.

9. I shall go to the Bazar this evening and having made all the necessary enquiries, I shall bring you an estimate of the quantity of each article required, and its cost.

10. If you will do that, I shall be very much obliged.

HINDOOSTANI—*COLLOQUIAL.*

1. You were absent from your lines last night: be good enough to explain the cause.

2. I went out at 9 o'clock to obey a call of nature, and I was taken ill with fever and lay in a ditch all night.

3. Did you go into the Hospital when you returned?

4. No, I then felt quite well, and I have had no return of the fever since.

5. Confine the man in the Quarter Guard, and report the circumstance to the Adjutant.

6. I directed *Behari Lal* yesterday, to bring me some samples of bricks, mortar, and tiles. Has he come?

7. He was here this morning at day-break, but as you were in bed, at the time, he said he would come again at 11 A. M.

8. There is a large crack in the north wall of the Church. The foundation has, I fear, given way; there is some danger also of the roof coming in.

9. I shall go down and examine it to-morrow morning. I am now going to the Fort, to look at one of the bastions which, they tell me, requires repair,

10. Be there at 6. o'clock A. M. and I shall meet you.

INTERPRETERS—*OORDOO.*

Many instances of fraudulent admission to family pension having of late been discovered, resulting in numerous Courts Martial, His Excellency the Commander-in-Chief, with the view of establishing additional checks to imposing, and of securing proof of the evidence given by parties in support of such cases, is now pleased to direct that on all occasions of the assembly of Committees for the investigation of claims to pension, Officers commanding and in charge of the companies to which the men had belonged, shall invariably attend, and summarily enter on the first page of the sheets of record which were appropriated to the deceased during life, the evidence which may be given in support of the claim to pension preferred by the heir. This entry is to be at once signed by the parties who have given evidence, and attested by the Officer commanding or in charge, and the Pay Havildar of the Company. The sheets are then to be returned for deposit in the Adjutant's Office, and may be produced at any time hereafter, as an original document before a Court Martial or Court of Inquiry, in proof of the evidence given in the case.

G. O.

INTERPRETERS—*OORDOO.*

The case of Ram Konwar Dichit requires a few remarks from me:—it is of a peculiar nature. That a soldier whose character has hitherto been irreproachable, who has served his Government nobly in the field, been six times wounded, and twice recommended by his commanding officer for some distinction, should be guilty of such outrageous conduct as that for which the prisoner has been tried and justly sentenced, appears very strange. I was at first under the impression that this soldier must have been labouring under the effects of temporary insanity; but the report of the Medical officer has not confirmed me in that opinion. My duty, therefore, to this Army will not permit of my attending to the recommendation of the Court; and I take this opportunity of warning the soldiers of the native Army to beware of allowing any violence of temper to betray them into the commission of outrageous acts and heinous crimes whichcan only result in bringing down on them ignominy and condign punishmet.

The sentence of the Court is approved and confirmed.

W. N. L.

INTERPRETERS—*OORDOO.*

PROCLAMATION—The Restoration of Peace and TRANQUILLITY to the Queen's Dominions in India makes it the grateful Duty of the Viceroy and Governor General in Council to direct that a Day be appointed for a solemn Thanksgiving to Almighty GOD for His signal Mercies and Protection.

War is at an end; Rebellion is put down; the Noise of Arms is no longer heard where the Enemies of the State have persisted in their last Struggle; the Presence of large Forces in the Field has ceased to be necessary; Order is re-established; and peaceful Pursuits have everywhere been resumed.

The Viceroy and Governor General in Council desires that Thursday, the 28th of July, be observed as a Day of General Thanskgiving for these great Blessings, and as a Holiday throughout British India, by all Faithful Subjects of the Queen.

Especially His Excellency in Council invites all Her Majesty's Christian Subjects to join in an humble Offering of Gratitude and Praise to Almighty God for the many Mercies vouchsafed to them.

CANNING.

INTERPRETERS—*OORDOO*

I see such marked animosity evident in all the Native evidence, that I entertain great doubts regarding the truth of all their statements. I cannot acquit the prisoner of having acted culpably to a great extent. At the same time he had leave from his Commanding Officer to sacrifice the cows, on condition that they were to be killed outside of the cantonment limits, and the prisoner complied with that order. So far then as military discipline is concerned, he is guiltless. But supposing him to have been guilty of all the charges, as the Court think, and which I do not believe to be the case; still it would be a hard measure of justice to dismiss a brave Officer, who has served with honor for fifty years, because he so far forgot his duty as to join in religious animosity. I therefore commute the prisoner's sentence to suspension for six months, and he is, in the presence of all the Officers, to acknowledge he was wrong to write the petition to me, dated 5th June 1850, and also he is to beg pardon of the Woordee Major for the language used therein as regards the said Woordee Major.—Head Quarters, 28th September.

C. NAPIER.

INTERPRETERS—*OORDOO.*

The Government had, temporarily, and with great generosity, given a higher rate of pay to those Soldiers who served in the Punjaub during the late war; this was a gratuitous reward to them for the privations incident to a campaign; and because the Government did generously give this temporary increase of pay to those Regiments serving in the Punjaub, some mutinous villains have had the insolence to demand the continuation of such pay, when the Punjaub has become a province of the British territory! Woe to those who, forgetting their duties as Soldiers of the State, conceal the infamous conduct of mutineers! A Havildar, Runjeet Singh has done this in the 32nd Native Infantry, and for which misconduct on the part of the Havildar, forty year's good service have passed by him as the wind! Instead of an honored old Soldier retiring with credit from a service, of which he was one of the pillars and the pride, he is cast from it, dishonored and pensionless, by the just sentence of an honorable Court Martial.

Extract from remarks by H. E. General Sir C. Napier on the trial of a Havildar, 32.nd N I. dated 13 January 1850.

INTERPRETERS—*HINDEE.*

Tried by General Court Martial at Wuzeerabad, 7th January 1850.—*Charge.* For having at Wuzeerabad, on the 16th December 1849, began and excited a mutiny in their Regiment, they having instigated the men of their own and other companies to bind themselves by an oath not to accept the pay which was to be issued to them on the following day; in consequence of which, when pay was being issued on the day following, several Sepoys of the Regiment mutinously refused their pay.

Additional charge against Shaick Fuqueera Bux, Sepoy.—For having, at the time and place stated in the first charge, quitted his Guard without leave, when on duty at the Quarter Guard, and proceeded towards the tent of the 4th Company for the purpose of exciting his comrades to refuse their pay.

Finding.—Dulmust Khan and Hemnarain Sing, Guilty, with the exception of the word "their own and;" Shaick Fuqueera Bux, Guilty of both charges, with the exception of the words "and other companies."

Sentence. Imprisonment with hard labor for fourteen years.

G. O.

INTREPRETERS—*HINDEE.*

These prisoners had voluntarily enlisted in the service of the East India Company for a certain fixed rate of pay; they swore to serve that Company for that rate of pay. When food becomes dear the Government generously pays the extra expense when above a certain reasonable price, so that the Sepoy may not suffer when his duty takes him into provinces of the empire where circumstances make food increase in price. The Sepoy is found in clothing, in lodging, in pay beyond what he could earn were he not a Sepoy. He is also honorably treated in every way. Should a Sepoy commit any serious crime, his punishment is, ordinarily, simply dismissal from this noble army; and the dread of such a misfortune reigns in the bosom of every Sepoy! What higher compliment can be paid by Soldiers to their Government? What greater proof can be offered of that Government's justice and generosity? None!

G. NAPIER.

INTERPRETERS—*HINDEE.*

The Prisoner Girdharee Lal has been found guilty of Mutiny, the worst of Military offences, for which it was in the power of the Court to have awarded death, and as a warning to the Sepoys of this Army I take this opportunity of informing them that in this instance had death been the punishment awarded by the Court I should have felt it my duty to confirm it. There are cases in which a Commander-in-Chief is obliged for the maintenance of discipline to confirm sentences of greater severity than those by which the actual crimes perpetrated would by Civil law be punished, and in such cases where there are extenuating circumstances the Commander-in-Chief does so with regret. But the present is not a case of this nature; no circumstances whatever can palliate the crime of the base the ungrateful mutineer who would sow the seeds of discontent in a good and well behaved Regiment of Soldiers, faithful servants of the Government they serve. Soldiers! This Mutinous Soldier will end his miserable existance working in chains in a foreign land, away from country, friends, and home, a disgraced, and degraded man, and may I hope that his example will induce you all to look with horror on a crime the inevitable punishment that awaits which must either be death or transportation.

C. NAPIER.

INTERPRETERS—*HINDEE.*

Soldiers who have any representation to make, are to take an opportunity of making it, when not on duty; but any man who murmurs, or even speaks on Parade, or at Drill, unless it be in answer to a question put to him by a Superior Officer, shall be liable to punishment. If any Sepoy or Drummer, considering himself illtreated by a Non-Commissioned Officer, shall, in return, make use of threatening or provoking words or actions, or abusive language, instead of taking the proper means for obtaining redress, he shall be liable to punishment for this breach of discipline, although, on inquiry, it may appear that the Non-Commissioned Officer's conduct was reprehensible, in the first instance. This rule is to apply in all disputes between any Non-Commissioned Officer and another of higher rank.

STANDING ORDERS.

INTERPRETERS—*HINDEE.*

A Non-Commissioned Officer who is found to have connived at any irregularity, or neglect of duty, can never be considered as trust-worthy; his further promotion should, therefore, be stopped, and such other notice taken of the neglect, as the nature of the case may seem to require. Non-Commissioned Officers, though not on duty, are to check irregularities and neglects which are prejudicial to good order and disciplined and to be particularly careful not to permit any assemblies of Men, in, or near the Lines, at unseasonable hours, or for the discussion of any points connected with the Service; and should any irregularity of this description, or discontent of any kind, come to their knowledge, they are to report it, without loss of time, to the Officer Commanding their Company. The greater number of Non-Commissioned Officers have great aversion to making these reports, from an apprehension, that should they fail in proving the facts on which they are grounded, they would be punished. It should, therefore, be clearly understood, that, if there appeared sufficient grounds for the suspicion of what was reported; that it was not entirely without foundation, nor the effect of malice or folly; the reporter would be considered to have done his duty, and to be entitled to commendations.

STANDING ORDERS.

INTERPRETERS—*GRAMMAR.*

1. Decline the noun باغ a garden.
2. „ „ „ देवता a deity.
3. „ „ Pronoun اُس that &c.
4. „ „ „ इस this &c.

5. Explain the terms SAKIN, MOTAHARRIK, JAZM, TASHDID —FATHAH, KASRAH, ZAMMAH—MAJHOOL and MAROOF.

6. Express in writing and in figures one, a hundred, a hundred thousand, a million, ten millions.

7. Give the general rules for the declension of nouns in Hindoostani.

8. How is the particle لے used, and what is its effect ? Give examples, with the object in inflected, and uninflected forms.

9. Express in correct and idiomatic phraseology the following sentences : (1) How often have I told you not to do so ! (2) Alas ! What misfortunes have befallen me through your disobedience. (3) He left the spot the moment my messenger arrived. (4) It would have been well had he never been born. (5) It is more dangerous to do many men a great service, than a great injury. (6) He said he would come to-morrow.

10. Conjugate the verb آنا *to come,* in all its moods and tenses &c.

INTERPRETERS—*GRAMMAR*

1.—Decline the noun	خواجہ	a gentleman
2.— „ „ „	बिल्ली	a cat.
3.— „ „ pronoun	تم	you.
4.— „ „ „	आप	myself &c.

5.—Give examples of causal verbs. and also of the compound verbs in most common use, stating how both are formed.

6.—Express grammatically and idiomatically the following sentences. (1) Tom threw the ball over the wall, and Bob jumped over after it. (2) Go to the Quarter Guard and wait there until I come. (3) He saw three horses. (4) If I had spoken he would not have regarded what I said. (5) Be kind enough to speak louder that I may hear and understand what you say better. (6) He may or he may not come to-morrow. (7) On hearing this he instantly departed.

7.—Explain how the particle نے is used. Give examples—placing the object &c. &c. &c.

8.—If a nominative consists of several irrational objects—or if the several terms of the nominative have various genders—what are the rules for adding the verb?

9.—Write down in letters the Hindoostani of the whole and fractional numbers 6, 59, 69, 98, 10,000, 100,000, 10,00,000 ¼, ½, ¾, 1¼, 1½.

10.—Conjugate the verb بیٹھنا in all its moods and tenses.

INTERPRETERS—*GRAMMAR.*

1. Decline the noun کتاب a book.
2. „ „ „ कुत्ता a dog.
3. „ „ Pronoun میں I.
4. „ „ „ कोई any person.

5. State the rules necessary to be observed in constructing a complete sentence in Hindoostani with grammatical accuracy.

6. Express grammatically and idiomatically the following sentences. (1) *Ram Deen* fell from the top of my house and broke his head. (2) *Ram Narayana* beat *Monna Lal* and was beaten by him in return. (3) About six Kos off. (4) I would have punished him had I had the power. (5) I alone am to blame. (6) He gave every one of the poor men a rupee.

7. Explain how the particle نے is used, and its effect:- give examples, placing the object in inflected and uninflected forms.

8. What are the rules when several nouns are qualified by the same adjective, and when one verb is made to serve for several nominative cases?

9. What are the titles by which the several families of Brahmins are distinguished—what also are the epithets commonly used in addressing noblemen, bankers, and religious mendicants?

10. Conjugate the verbs *murna* مرنا and *marna* مارنا in all their moods, tenses &c. &c. &c.

INTERPRETERS—*GRAMMAR.*

No 1.—Decline the noun		سپاهي	A soldier.
2.	„ „ „	लड़ाई	A battle.
3.	„ „ Pronoun	همارا	Our.
4.	„ „	अपना	His own &c.

5. How are masculine nouns distinguished from feminine nouns—(*a*) What are the rules for forming the nominative case plural—(*b*) How are comparatives and superlatives formed?

6. How is the particle نے used—and what is its effect? Give examples, placing the object in inflected and uninflected formes.

7. Express in correct and idiomatic phraseology the following sentences. (2) *Ram Narayana* jumped over the wall. (2) *Raj Krishna* fell off his horse and broke his arm. (3) Permit him to come in. (3) You come earlier than usual. (5) Wait here until I return—I shall be back in an instant. (6) Give one rupee to each of the ten beggars. (7) Had he not struck the man, I should have rewarded him. (8) Mind your own business—and do not meddle with mine. (9) How do yon do—I am glad to see you—be pleased to take a chair. (16) You may go—good bye.

8. How are causal, inceptive, and continuative verbs formed.

9. Congugate, both actively and passively, the verb کهانا *to eat.*

INTERPRETERS—*GRAMMAR.*

No 1.—Decline the pronoun وہ he, she, or it.

2. „ „ „ तू Thou.

3. adjective and noun اچھا لڑکا a good boy.

4. „ „ noun जगह a place

4. Mention the most usual methods for obtaining feminine from masculine nouns; state also the words generally used by the Persians to distinguish the male and female.

6. In what Gender do Nouns of various Genders require that the verb, participle, or adjective, governed in common by them should be placed! and is there any exception to the general rule.

7. How are the comparative and superlative degrees formed in Hindoostani.

8. Conjugate the verb بگاڑنا "to spoil injure &c." in all the moods and tenses, 3rd person, singular number, active voice.

9. Conjugate the verb पकड़ना "to catch hold of" in all the moods and tenses Passive Voice, Ist person, plural number.

10. Mention how the particle, نے is used, and give examples with the object in different cases.

INTERPRETERS—*COLLOQUIAL.*

1. Prisoner—You are charged : *1st.* with having at Bareilly, on the 14th June 1857, begun and excited a Mutiny in the 75th Regiment Native Infantry ;-*and 2nd*, with having, at the same time and place, attempted to kill and murder Colonel John Jones, by firing at him a Musket loaded with powder and ball. Do you plead guilty or not guilty to these charges ?

2. I throw myself on the mercy of this honorable Court.

3. Prisoner—I understand that you plead guilty of the crimes with which you are charged. Do you object to be tried by the President or any of the Members of this Court ?

4. I followed the evil advice of a *fakeer* who represented himself to be an emissary of the King of *Awadh* I now bitterly repent what I have done, for I find that I have been cruelly deceived. The gentlemen may do with me what they please.

5. Pay attention to what I am about to say, and let your replies be clear and to the point : for although nothing can mitigate your punishment if you are proved guilty, your answers may affect the safety of others.

6. My father has been hanged, my two brothers have been shot, my house has been plundered, my female relatives have been dishonored, and my children have been driven into the woods,— my sole desire is death !

7. You have said that you met the *fakeer* by appointment at midnight, on the 4th of June, and that he was than accompanied by another person whom you did not know: describe this persons' dress, and state his height, the color of his hair and eyes, and if he had any particular marks by which you might recognize him again.

8. He was dressed in a long, coarse, Afghan cloak, apparently for the purpose of disguise. He was evidently a man of consequence, for he spoke such elegant Oordoo that I could not understand him very well, and he had a valuable emerald ring on his little finger. He was about 5½ feet in height, had a grey beard and black eyes, and a scar on the left cheek.

9. State briefly the substance of your conversation; avoid circumlocution, but, at the same time, omit nothing of importance.

10. He told me that some Missionaries had written home that they could not make any converts in this country, and that the King of England, being enraged, had issued an edict that every native in India should be forced to become a christian or be put to death. There were, therefore, he said, two courses open to me,—to aid in exterminating the Europeans, or to give up my religion. If I chose the former, I should attain honor and riches now, and heaven, hereafter; and if the latter, dishonor and proverty in this world, and the excruciating torments of hell in the next.

INTERPRETERS—*COLLOQUIAL.*

1.—Did you go to the house of the Prosecutor on the Afternoon of the 11th ultimo between the hours of 5 and 6 o. c. p. m; and if so, did you then and there see the prisoner?

2.—I have no accurate recollection of the date: but I did go to the Prosecutor's house on the evening of the day on which the attempt on his life was made, and I then saw the prisoner, with a crowd of other Natives there.

2.—Relate the circumstances under which you arrested him; and add any particulars that may appear to you to have an important bearing on the case.

3.—I knew that the prisoner bore ill-will to his master, and when I saw him wringing his hands, beating his breast, and making great protestations of grief, my attention was attracted. I therefore watch him very narrowly.

5.—Now be cautions as to what you are going to say; for you will doubtless have to give your testimony on oath in this matter, before a Court of Justice.

6.—I am ready to swear to every thing I shall say. When I asked the prisoner why he was crying, he appeared very much confused and his answers were evasive.

7.—That is not evidence. You must state the questions you put to the prisoner, and the answers he gave.

8.—I asked him first if he slept in his house last night To this he first said yes, then no. I then said, if you did not, where did you sleep? He first said at his mother-in-law's, and then, recollecting himself, he added, no, at a friend's house outside the Cantonment. Upon this I took him into custody.

9.—Look at this knife. It is apparently, a Burmese knife, and is very sharp. Examine it carefully, and state if you have ever seen it, or one like it, before.

10.—I can identify this knife as the property of the prosecutor. I purchased it for him for Rs. 27 at Rangoon. In examining the premises three days after the attempted murder, I found it concealed in the thatched roof of the prisoner's house; and it was on the finding of this knife that he made a full confession of his guilt.

11.—Was his confession voluntary, or did you extract it from him by a series of cross questions, or by threats?

12.—He confessed of his own free will. He said his master had treated him tyrannically and oppressively, and that he had stabbed him,—that he had a perfect right to do so,—and that having done so, he did not regret it in the least. Since, moreover, he added, he had heard that his master could not live more than a few days, he was quite happy. He had had his revenge, and let the consequences be what they might, he was prepared for them.

INTERPRETERS—*COLLOQUIAL.*

1. H ave you satisfied yourself, Soobahdar Sahib, that there are no listeners? Why are you so cautious, when you are simply discharging your duty to the State?

2. It is difficult for you, Sahib, to understand our position with regard to our men. In the Regiment, I am certainly a Commissioned Officer; but that gives me no rank or position amongst my own people, and in my village, I am plain *Mohan* the Cow-herd.

3.—Yes I quite understand that; but I do not understand, whatever your rank or caste be, why you should be afraid to let your men know that you are an honorable and an honest Sol dier, one that will punctiliously and faithfully discharge your duty to the Government whose salt you eat.

4.—What you say, Sahib, is perfectly true; but were a native officer to repeat to his Captain, openly, any thing that goes on in the lines, not immediately connected with the routine of Military duty, he would be looked on as a tale bearer—a most odious character amongst the natives—and at once put in coventry.

5.—Let me hear what you have to say now. Speak frankly and conceal nothing. You at least have sense enough to know that the British mean well by the natives of this Country, and

that if they err, it is generally for the want of such information as men like you can give, and not from evil purpose.

6.—I shall tell you, Sahib, every thing I know :—My hut adjoins that of *Amrit Panri.* He is, as you are aware, a very intriguing fellow. Last night he had a meeting of most of the bad characters in the Regiment at his hut, and I overheard all that passed.

7.—Tell me every particular. You may be confident that I shall observe proper caution in making use of any thing you mention, and will guarantee that you do not get into trouble.

8.—The subject of the conference was no less than a proposal to murder the Adjutant, who has made himself very obnoxious by directing all the men to shave their moustachios and whiskers, what he calls "regulation cut."

9.—This is a most serious matter, and I am afraid I must order a court of enquiry, and call upon you to give evidence before it; but as I have every confidence in you, I should like to know if that is the course you would recommend.

10. Not at all. Twenty witnesses would be produced to prove that I bore enmity to the parties. I should have no witnesses, and not a single word to say. I should be disgraced in the eyes of my own people, and probably dismissed by you. I shall give you the names of the ringleaders :—send for them quietly, and tell them simply that their designs are known. They will at once lose heart, and your reputation will become great,—the good will respect you, and the bad will fear you.

INTERPRETERS—*COLLOQUIAL.*

1. State any circumstances known to you likely to throw light on the subject of this enquiry,—the appearance of the corpse, the state of the room &c. when you entered it.

2. The appearance of the corpse most decisively negatives the supposition of self-murder. The body lay on its left side, with the right leg a little thrown forward. The left arm was under a spare pillow by which the chest was partially supported,—the right arm rested on the same pillow. The position was one of perfect quietude.

3. You have clearly stated these facts, but more minute details are required. Speak slowly and distinctly.

4. The expression of the countenance was perfectly placid. The attitude and disposition of the limbs were quite natural and easy, and finally, the wound was such as no man could possibly have inflicted on himself. Of this I am certain.

5. There was no evidence then of any thing like a struggle, or that deceased had suffered any pain in parting with life?

6. No! The bullet entered the brain at the centre of the crown. Death must have been instantaneous—not a muscle could have moved. The fingers lay open without a trace of convulsion, the eyelids and mouth—the lips of which were

slightly apart—were gently closed, as those of one in a profound sleep. No feature, or limb indicated pain.

7. Describe the room in which deceased lay;—and state whether any of the furniture was out of its place, or any thing disturbed, or in apparent confusion.

8. The room is a small one. It has two windows opening on to a small garden, and it communicates by a door with another room. This door was closed and a chair was placed against it. The windows were open. What furniture was in the room was in perfect order.

9. Did you search the room carefully immediately after you found that life was extinct? If so with what results?

10. Yes, in company with *Bugaroo* the Bearer. I found a piece of gun wadding, like leather or felt, on the pillow, and I picked up from the floor several pieces of burnt paper, evidently discharged from a gun. The gun was standing in the corner, its usual place. Both barrels appeared to have been recently discharged;—exploded caps were on the nipples. The closing of the inner door was doubtless a device to draw off attention, for I searched the garden carefully in the morning; but could find no trace of footsteps, though rain had recently fallen.

INTERPRETERS—*COLLOQUIAL.*

1.—When the news of the outbreak at Meerut reached the Station, how did the prisoner conduct himself?

2. The Chief Civil Authority having summoned him to give his Counsel as to what was best to be done in so great an emergency, he at once made a voluntary tender of his services, and was thereupon requested to use his well konwn influence with the Mohammadans in maintaining order and tranquility in the city and district

3.—Did he carry these fair promises into effect? If not how did he act? Detail his conduct and proceedings as minutely as you can.

4.—He went straightway from the house of the Commissioner to the Lines of the Sepoys; told them of the deeds of their comrades at Meerut,—how they had cruelly murdered their European officers, and plundered the treasuries they had sworn to guard, and reproached them with their delay in following their example.

5.—Did he propose to head a mutiny himself, or otherwise offer to assist the sepoys in committing acts of insubordination, or rebellion?

6. Yes he promised to aid them himself and to enlist in their cause the whole Musalman population of the city. He

further incited the men to rebellion by appealing to their cupidity, telling them that there was a large amount of money in the treasury, which should he distributed amongst them.

7. When the rebellion did break out, did you see the prisoner taking an active part with the sepoys?

8.—Not exactly with them, for he was a chief and of too high rank; but I saw him, with my own eyes, come to the *Kotwali* with a large retinue of rebellious people, set up a Mohammadan standard, and order it to be proclaimed by beat of Drum, that the infidel had fled, that peace and quietness had been restored, and that he was the Ruler of the place.

9. Did he himself commit murder, or was he present when any murders were committed?

10. No; but I heard him give the order for many innocent people to be put to death. "Go and kill them" said he—and after they had been killed they were stripped, and their dead bodies dragged through the streets, and brought before him. He then ordered the bodies again to be dragged up and down the street, and finally to be thrown under the Standard at the *Kotwali*, as a visible sign that his cause had triumphed. Next day he directed the actual murderers to be rewarded for their zeal and activity in his service.

N. B.—In consequence of the inconvenience of lithography, and there being no copper-plate engravers in Calcutta, I am oblige to omit specimens of Oordoo and Hindi petitions or letters. Abundance of native letters, however, may be had in the bazar, which will answer the students' purpose as well as any I could give.

No. 2—*MILITARY PRIZE.**

It has seldom fallen to my lot, to confirm a sentence which has caused me more pain. The prisoner has been sentenced, agreeably to law—to be hanged; and the Court, in awarding this sentence, did no more than its duty. It has, however, left it to me to extend mercy to the prisoner; and has on his behalf, eloquently appealed to my clemency. I accept its appeal, and I give the prisoner his life, because he has done most valuable service to the State, and there are, certainly, *some* extenuating circumstances in his case. He considered that his honor had been forfeited; he, himself, in his defence, has stated, and truly stated, that it has always been the custom for men of his high birth and family, to avenge outraged honor by taking the life of the offending party, and that in Hindoostan, such is not considered a crime. The Hindoostani Sepoy must be taught, notwithstanding, that, under British rule, the *law* is for the punishment of all offenders; that it must be respected; and that those who forcibly take the administration of it into their own hands, must pay the penalty. *Ram Singh*! Pardon you I cannot; but I will mitigate your punishment. In room of death, seven years of hard labour in Jail, shall be the penalty awarded for your crime.

The prisoner will be struck off the returns of the 30th Regiment and made over to the Civil Officer in charge of the nearest Jail.

W. N. L.

* For Exercise No. 1, *vide* HIGH PROFICIENCY.

No. 2—*MILITARY PRIZE.*

On hearing this, the merchant evinced great distress; large tears of mingled rage and anguish coursed each other rapidly down his cheeks, and, in the height of his despair, he cursed the ill-luck which rendered him, the possessor of millions of money, and the richest jewels in the world, as helpless as a new born infant. He tore his hair; he wrung his hands; he called on the king to have mercy on him, for the sake of that God who might one day deny *him* that clemency he denied on earth to others. It was, however, all to no purpose. The monarch remained unmoved; and sternly reiterating his commands, he waved his hand, and the wretched merchant was borne off amidst the shouts and imprecations of the assembled multitude, to be immured in a dark and unwholesome dungeon.

W. N. L.

No. 2.—*MILITARY PRIZE.*

The prisoner has been found guilty of a heinous crime, and has been justly sentenced to a severe punishment. The Native Soldiers of this Army are generally well behaved; indeed, I may say, the Soldiers of no Army in the world give less trouble than the sepoys of the Bengal Native Infantry. It is painful to me then, occasionally to have to make an example of a scoundrel, who, not satisfied with being himself ungrateful to a kind and considerate Government, would desire to associate good soldiers with him in the perpetration of a grave offence. Soldiers! the Government of India respects your religious and national prejudices. It is contrary to neither your laws nor religion to go on board ship, and believe me, you will better consult what is due to your God and the Government that pays and supports you, by obeying implicitly the orders you receive than by giving ear to the evil advice of those who would persuade you to resistance and mutiny.

W. N. L.

No. 3 MILITARY—*PRIZE.*

1.—The commanding officer regrets very much that a native officer of the rank of *Soobahdar* should so far forget himself as to strike a soldier.

2.—My Lord, the provocation I received was such, that I feel assured, were your Lordship aware of all the circumstances, you would hold me excused.

3.—No circumstances whatever could warrant your committing so great a breach of military discipline. Had any sepoy under your command done wrong, or insulted you, you knew how to obtain redress.

4.—If you Lordship will permit me, once more, to explain all the circumstances in detail, I shall esteem it an especial favor.

5.—There is no use. You shall be publicly reprimanded, and were it not that it would be a triumph for an ill-behaved man, I should make you publicly apologize to him.

6.—What your Lordship orders is correct; but I beg you will remember that, this sepoy, a low caste man, intentionally spat into the place I had prepared for making my dinner.

7.—For which he shall be severely punished; yet, not so severely as if you had left his punishment entirely to the proper authorities, and not interfered.

8.—Now, bring me the Prisoner, and all the witnesses in the gambling case, in which *Lal Singh* and *Monna Lal* cheated that young recruit out of Rs. 13. 12. and two silver medals.

9.—Just as I was coming to your Quarters Sir, *Lal Singh* was put in confinement by the Adjutant for going about the Lines, stark naked, with a drawn sword, dancing like a madman, and shouting out that he was "The Destroyer."

10.—Ah! He wishes to affect insanity: but I konw his tricks of old. Send him to Hospital, place a guard over him, and appoint two men especially to watch his movements.

No. 3 MILITARY—*PRIZE.*

1.—A good knowledge of the *Braj Bhakha* Language is most useful to every military officer, and also to all civilians located in the N. W. P.

2.—Pure Hindee is seldom spoken, it contains many difficult Sanskrit terms seldom used in the *Braj* dialect, and the latter contains many corruptions that a Hindee scholar would not recognize.

3.—A man came from the North West the other day, who told me that the people in those Provinces were in great distress for want of rain, is there no means of irrigation in that part of the country?

4.—The Government has just now completed a great canal which it is said will be a great blessing to the husbandmen. It will, it is hoped, prevent the possibility of a famine.

5.—Such will be a great blessing; in the time of the last great famine (I forget the exact year) the sufferings of the people were frightful. Thousands were ruined—millions died.

6.—Have you heard that there is much distress and sickness here also. *Ram Singh* died last night after an illness of 3 hours. I have ordered his nearest of kin to prepare an inventory of his effects.

7.—The bad ventilation, and the absence of all means of drainage in so crowded and large a city as this, must be productive of much disease.

8.—Yes, and what I think so strange is, that the natives appear to like living in a thickly populated, close and unhealthy city; at least if you talk to them of improvements, they object.

9.—Ah! Here is my agent *Panchoo* at last. Now *Panchoo*, balance the accounts, leaving out the shawls, earrings, &c. which I bought for Rs. 4679,13,4 yesterday.

10.—Here it is Sir, all right. There is a voucher for every article in the Bill—the Sugar, tea, coffee, powder, shot, balls, uniforms, and boots, all included. The things you bought yesterday, have not been paid for, and consequently do not appear in the account. I think you got them a bargain.

No. 3.—*MILITARY PRIZE.*

1. It is not the intention of the British Government that injury should be inflicted on any of its subjects, more especially on those who fight its battles.

2. My Lord, I have served in the Campaign in *Kabul* where the frost and snow were so severe, that I lost my toes. I am old, my family are poor, and I have not the means of assisting them.

3.—You have received the pension the Regulations provide for, I cannot assist you further,—memorialize the Governor General in Council.

4.—Without your kind assistance Sir, I very much fear that no memorial will be of any use. Read this list of my services in the field.

5.—It is with great regret I say that I cannot help you. You have served the State and your country well, and behaved most gallantly.

6.—Well, *Shamshere Khan*! is the narrow pass through the hills undefended;—have the enemy's forces left their entrenched camp?

7. *Abd Ollah,* whom you sent out three days ago to reconnoitre, returned last night. He reports that there is a party of about 4000 men posted on some neighbouring heights.

8.—Well! what of them? who are they commanded by? to what tribe do they belong? and how are they affected towards their Chief.

9.—I am informed that they are disaffected, the Chief not having given them any pay for nine months. They look miserable and wretched people, half starved, ragged, and badly armed.

10.—If you think the Commander could be induced to come over by a small present of money, the matter might be easily arranged. Go and negociate the matter. Observe caution, and use dispatch.

MILITARY PRIZE—*COLLOQUIAL.*

1. The poor *raiyats,* I hear, suffer such oppression in the territories of the King of *Awadh,* that it is really a wonder they do not leave in hundreds and migrate. Do you know if the reports regarding these things are true?

2. The British obtain most of their native soldiers from that country. Can you say if they (the soldiers) have many complaints to make, and, if so, what is the nature of them?

3. How many grades are there in the ranks of the Native Soldiery; and can you say how long, under ordinary circumstances, a soldier is in reaching the highest.

4. What was the place of *Krishna's* birth; the scene of his sports; and what miracles did he perform?

5. I have heard that the sepoys are fond of sports; what games or exercises, do they chiefly amuse themselves with?

6. What are the great divisions of Caste among the Hindoos, and of what castes, severally, are the men which compose our Army?

7. What do the *Holy* and the *Ram-lela* festivals commemorate? Give me some account of them as observed by the sepoys.

8. *Mathura, Allahabad, Banares,* and *Gaya* are held in great estimation among the Hindoos; can you tell me why; and what is to be visited, or done at these holy places?

9. When the Sepoys of your Army go into a Foreign Land, do they get any extra privileges, and if so, what are they? Please explain, as I am interested in these matters.

10. How long have you been in the Army, in what stations have you been cantoned, and which did you find the best and most healthy?*

* These questions are put by the examiner, or a native, in the language in which the examination is held. The answers of the candidate must be *full*, and such as will fairly exemplify his conversational power. In the event of his replies not being satisfactory, a paper of sentences in English is read to him, which he must render readily and correctly into the foreign tongue.—*Vide* p. 202. - 3. - 4.

MILITARY PRIZE—*COLLOQUIAL.*

1.—Can you tell me the staple commodities of food of the poorer classes of Upper India, and what is the average quantity a healthy man consumes in a day?

2.—Mention the classes of men that are usually admitted into the army, and why the natives generally prefer the British service to that of a Native King.

3.—The Hindoos have a great many incarnations of their deity. Can you tell me their idea of a Supreme Being, and how they reconcile it with the existence of such a multitude of smaller divinities?

4.—All Hindoos do not worship apparently the same Supreme Being, or if they do, they have different names for him in different parts of India. Their forms of worship also seem different. Will you kindly explain these matters?

5.—Do you know the chief places of Pilgrimage in India; and can you mention the special object of worship &c., with which each is visited?

6.—The prohibitions enjoined on the Hindoos by their *Shasters* are very numerous; but as you have had some intercourse with the Natives, it is probable you can mention a few of them.

7.—You have, of course, read the chapter of the *Sree-mat Baghwat* called the *Prem Sagar*, will you kindly favor me with a brief sketch of its contents, and your opinion of the work?

8.—How does a Hindoo sepoy usually occupy his time when off duty?

9.—How many kinds of arms had the ancient Hindoos, and what was their usual mode of warfare?

10.—I have seen at a festival called the *Ram-lela* held by a Native Regiment, a very amusing and spirited drama acted by the sepoys; in your opinion what effect, if any, have such performances on the discipline of a Regiment?

MILITARY PRIZE—*COLLOQUIAL.*

1. In an army discipline is the first consideration; without it no great results can be obtained, for masses of undisciplined soldiers are no better than a rabble, and are often more dangerous to the Government they serve than to the enemy.

2. Yes, I have observed that that has been the secret of your success in India. With handfuls of soldiers, you have often beaten large armies. Will you tell me something of your military system?

3. To explain it thoroughly would take some time. Nor am I sufficiently master of its details to do so accurately and completely.

4. I am, however, quite ignorant of the system—and I should feel greatly obliged if you would give me such an idea of it, as your own experience and general knowledge of military matters will enable you to do.

5. The British Army is divided into about 100 regiments, of the strength of 800 or 1000 soldiers each. Every regiment has a commandant under whom are about 40 commissioned, and many more nor commissioned officers. There is a separate code of Laws and Regulations for the Army sanctioned by our Queen; and the Commanding Officer in ruling his regiment is guided by this code.

6. He is then, I am to understand, a little King, his Barracks his kingdom, his Officers his ministers, and his soldiers his subjects.

7. Not exactly. The chief authority in India, is vested in a great Officer of State styled the Commander-in-Chief. Under him there are generals who command all the troops in large divisions of the country, and often under them again others, commanding the troops in districts and cities. The Commander of a Regiment then you will see is but a very subordinate King.

8. If such be the case, how is what I have been told true, *viz.*, that the discipline of your army depends almost wholly on the Commanders of your Regiments? I gather from your remarks that they play a very unimportant *role.*

9. Not at all. The discipline of each regiment depends, certainly, on the intelligence and ability with which a Commanding Officer discharges his duty; and the whole army being made up of regiments, if, in each of its parts, it is sound, it will be sound altogether. Is it not so? You understand me I hope?

10. Not fully. I desire to have more accurate information, as to the means and appliances a Commanding Officer has for governing his men. I hope you will excuse me for asking so many questions. I am attempting to re-organize my own troops; but for want of the information I am now seeking, I find it, a very difficult matter.

11. Each regiment is made into ten divisions, every one of which has its separate commander, or as he is called Captain, under whom are one or two commissioned, and several non-commissioned officers. Each of these again, has his separate charge, and several duties, and thus, the chain of responsibilities, from the common soldier to the Commander-in-Chief, is maintained. If any do wrong they are tried by the code of Laws before mentioned. Their officers are their judges.